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An essay on the atonement



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AN ESSAY
ON
THE ATONEMENT,

INCLUDING

A CRITICAL EXAMINATION OF THE SACRED
SCRIPTURES,

TOGETHER WITH THE SENTIMENTS OF VARIOUS AUTHORS,

Both Ancient and Modern,

RELATING TO THAT SUBJECT.

BY THE REV. I. PETHERICK.

SECOND EDITION.

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.—*Jeremiah* vi. 16.

Turn us again, O Lord God (יהוה אלהים) of hosts, cause thy face to shine; and we shall be saved.—*Psalms* lxxx. 19.

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FOR THE YEAR 1880

AND THE PROCEEDINGS OF THE

ANNUAL MEETING

HELD AT THE

CITY OF NEW YORK

ON THE 15TH OF SEPTEMBER

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P R E F A C E. .

THE revealed doctrine of Atonement constitutes, most surely, the *marrow* of the Gospel of Christ ; it is therefore of the highest consequence that we should be in possession of *scriptural* views of a theme so important in relation to the *honour* of the Triune Jehovah—Father, Son, and Spirit, to the *comfort* and *edification* of the Church of Christ, and to the *conversion* of sinners to him.

When we consider the present morally *depraved condition* of man—the darkness of his mind, the perverted character of his will, and the deep carnality of his affections, it is no wonder that the *atonement* of Jesus should often be *rejected* with disdain in some cases, whilst attempts should be made to *corrupt* and to obscure the glory of it in others. Hence it becomes necessary, as *circumstances* arise and *opposition* to the truth *appears*, sometimes indeed from quarters from whence it is most *unlikely* to proceed, and in *forms* and methods the most *alluring* and *specious*, to “*contend earnestly* for the faith *once* delivered to the saints,” and thus to “*fight* the good fight of *faith*.”

How far the *present times* are such as to call upon the friends of *truth* and pure Christianity to contend against the opponents of an *unadulterated Gospel*, the candid readers of the following Treatise, or Essay, may easily perceive and judge. If, indeed, the *enemy* be even now at *our gates*, it is high time for the *watchmen* of Mount Zion to “sound an *alarm* in God’s holy mountain,” and for many, yea, for all, earnestly to inquire, “Watchman, what of the night?” and that every one should listen most attentively to the sacred injunction—“Watch ye, *stand fast* in the *faith*, quit you like men—be strong:” yea, “take unto you the *whole armour* of God, that ye may be able to stand in the *evil day*.”

The Author of the following Essay would deprecate exceedingly giving any *unnecessary offence* to any individual; but he desires, at the same time, to be found a “*faithful* steward of the manifold grace of God,” and sincerely trusts that he may not be considered the enemy of any, because he has told them *the truth*.

Meanwhile, it should encourage the hearts of the followers of the Lamb to consider, that “he that goeth forth” even “*weeping*, bearing *precious seed*, shall doubtless come again with *rejoicing*, bringing his sheaves with him;” and that the Lord our God hath most graciously promised to bless the sower and the seed—“He is *faithful*, who also will *do it*.” Be it remembered also, that it is well to feel deeply and ever to keep in view our *entire* dependence on the

divine blessing to “establish the work of *our hands* upon us,” fervently praying, “Revive us, O Jehovah.”

The sacred Scriptures afford us the most striking lessons of an humble and believing *reliance* on the *power* of the Holy Ghost, both in regard to the “*edifying* the body of Christ,” and the conversion of sinners to Jesus:—“Who then is Paul? and who is Apollos? but ministers by whom ye believed, as the *Lord gave* to every man: Paul planted, and Apollos watered, but God gave *the increase*; so then, neither is he that planteth nor he that watereth anything, but God *that giveth* the increase. May that divine and most profitable spiritual *increase* follow the attentive and prayerful perusal of the ensuing pages, containing a connected series of ideas on a subject of deep interest and great importance, and then we shall most surely feel disposed to give *all the honour* to the Triune Jehovah—Father, Son, and Spirit.

Meanwhile “let us not sleep as do others.” Far be it from us to adopt the idle language of the despicable sluggard, “Yet a little sleep, a little slumber, a little folding of the hands to sleep.”

See! see! phalanx after phalanx, in quick succession, is fiercely rushing onward to the awful battle against the truth of Christ’s “everlasting gospel.”

Now is the time for resisting courageously, vigorously, and wisely, principalities, powers, the rulers of the darkness of this world, and spiritual wickedness in high places. “Wherefore take unto you the whole armour [*πανοπλιαν*] of God that ye may be

able to withstand" successfully, "against the wiles [*μεθοδίας*] of the devil."

"Fight the good fight of faith," ye servants of the Most High. Lo! behold glorious wreaths—crowns of immortal honour and complete victory are before you: and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

In the interim let the alarming denunciation addressed to Meroz of old powerfully awaken in our minds a deep and keen sense of present duty;—"Curse ye Meroz, curse ye bitterly, because he came not to the help of the Lord against the mighty." And let it never, never be alleged against the holy men and women of this generation, as a charge the most formidable of all, "They are not valiant for the truth upon the earth." Rather, during the entire continuance of our earthly pilgrimage, let it be our united and lofty aim, as instruments in the Lord's hand, to promote the glorious and unfading honours of "the truth as it is in Jesus;" and then joyfully to anticipate the delightful and hallowed period in which the numerous tribes of the Lord's ransomed Israel shall gladly and constantly celebrate the everlasting triumphs of "the truth of the Gospel" together in the highest heaven.

I. PETHERICK.

Exeter, June 1, 1849.

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ON THE ATONEMENT.

CHAPTER I.

BRIEF INTRODUCTORY REMARKS.

I AM not ignorant of the severity with which my Tract for the Times, relating to the Atonement, has been animadverted on by a certain Reviewer in one of the popular periodicals of the day, in which I am charged, among other things, with misapprehending the point in debate ; a charge frequently adopted, as a kind of *shield*, by certain assailants, whether in regard to things secular or of a spiritual order, when closely pressed in argument, by persons maintaining opposite sentiments.

The Reviewer, however, ought not to have forgotten, that the writer of the "Tract for the Times" is not now in his novitiate, but that he has, for a considerable period, sustained a public and important relationship to the Church of Christ. We know and believe indeed that he that exalteth himself shall be abased, but notwithstanding, an inspired Apostle did not think it unbecoming to say, "Nevertheless, I

magnify mine office." A variety of considerations, we think, might have tended to *soften* down the severity of the critic ; nevertheless, far, far be it from me to return railing for railing, but contrariwise, blessing. There may be no great difficulty in counteracting the force of our effort to establish truth among certain individuals at least, by alleging against me, by what I may, perhaps, be allowed to designate a kind of *ruse de guerre*, the misapprehension of the argument pursued, by such as deem it right to oppose our sentiments, though indeed I cite the very words of the authors who differ from me. But it is not to be forgotten, however, that *assertions* are not always *proofs*: we complain that the former have not been accompanied by the latter.

When the Reviewer adverted to refers to the diminutive issue of the labouring mountain, he seems to have forgotten that even the monarch of the forest has been represented as having escaped the destructive net through the puny efforts of this tiny little thing.

I have thus reluctantly indeed been induced to advert to some considerations of a *personal* nature, but I hope that the demands of the good and momentous cause in which I have ventured, with some degree of trembling, to embark, in the recollection of its vast importance in relation to the interests of immortal souls and the glory of Christ, and likewise the nature of certain adventitious circumstances, over which I could exercise no control, will be regarded as a suit-

able apology on my behalf in the view of the judicious and candid reader.

The author of the "Tract for the Times" is willing to admit the erudite and accomplished character of some at least of his opponents ; but he thinks, notwithstanding, that it is just possible that his profound regard for the Divine Testimony, his reverential awe of it, and his faith in its gracious discoveries, may, through grace, be as deep and as strong, at least, as their own.

Since noticing the review adverted to above, my attention has been directed to another of a similar tendency, conveyed through the pages of the Evangelical Magazine. This work was, without doubt, formerly favourable to the *views* which we at *present* hold, concerning the glorious atonement of Christ ; but it has now turned round against its *former* self, and consequently against the scriptural notions held by its *original conductors*, and therefore is no longer entitled to the entire confidence of the orthodox party, or of those persons who still adhere to its former principles, unless indeed its steps be sincerely retraced, and its ways greatly amended.

What if *any periodical*, through its advocacy of the great principles of the Gospel of Christ, attain to great eminence, celebrity, respectability, or remarkable usefulness, and also to high esteem in the minds of the faithful brethren in Christ, bordering even on veneration ; are we still to adhere to that periodical when it shall happen, like the unsteady vane, to *vere round* with any wind of doctrine ;—high-sounding in-

deed in pretension, but totally destitute of substance, —which may perchance blow upon it ?

The Review, to which I am now adverting, is not, I regret to say, altogether unmixed with that *worldly artifice*, which is very remote from the things which are lovely, praiseworthy, and of good report, and to which a professing Christian should most certainly scorn to descend. What pitiful attempts are here made to bring the sentiments and judgment of the author of the “Tract for the Times” on the atonement of Christ into disrepute, in the esteem of others, in order evidently to sink the weight of his *argument* ! What unsustained personalities are here —what manœuvring, as it would seem, in order to draw forth the displeasure of the brethren in the ministry—what incorrect statements and inaccuracies, especially when it is asserted that the *Essay on Primitive Preaching* was *unknown* to the conductors of the Evangelical Magazine, though it was *actually reviewed* in its pages, and strongly recommended likewise to the attentive and serious consideration of its numerous readers !

There is not a word in the “Tract for the Times” which militates against (as it is more than intimated) the *importance* of *acquired knowledge*, scientific pursuit, or the *most diligent* cultivation of natural talent ; but the Word of God is indeed vastly *preferred above* all these, as the great standard of *appeal*, in regard to the glorious *mysteries* of the kingdom of Christ. But let the Tract on Atone-

ment *be read*, and a comparison be instituted in regard to the remarks in the magazine, in order that the *justice or injustice* of the Reviewer's animadversions may be righteously tested.

The Reviewer says, "They" (namely the opponents of the views contained in the Tract) "are accused of preaching another Gospel, because he imputes to them a denial of the efficacy of the Atonement ; declaring that they affirm that *in itself* it cannot save. If the author of the 'Tract for the Times' had condescended to examine this phrase in its connection as used by the writers to whom he refers, he would have found it to be in perfect harmony with his own assertion, that it has in itself a power to save, not only one world, but ten thousand :—understanding by the term *power*, 'sufficiency of merit.' In what other sense it can save we know not." Is it so? Then I will venture to tell you, for it can most assuredly save, in point of *fact*, because it does *actually save all* to whose souls it was designed in the wisdom and *purpose* of God to be graciously and personally applied, and for whose special benefit it was likewise intended from everlasting.

"It is not possible," says the learned, eloquent, and venerable Witsius,—"but Christ should exercise *that right* which he acquired at so dear a rate ; for when, according to the determinate counsel of God, and the time of the gracious visitation of every one of the elect is come, he actually delivers them, *as his property*, by an outstretched arm. And why should

he not, seeing he can easily effect it by the power of his Spirit, turning and inclining their hearts. Is it credible he should suffer those who are his *lawful right* to be and remain the slaves of Satan? Is it *worthy of Christ* that he should not be actually glorified in the sanctification and the happiness of those for whom he underwent so much infamy—or should suffer *any of those to perish* whom he purchased for his own possession by his precious blood? Christ himself hath taught us thus to reason—John x. 16, ‘And other sheep have I which are not of this fold; them also I *must* bring, and they shall hear my voice.’ Because these sheep were of *right* his property, it therefore became him actually to lay hold of them as *his own*, and to bring them into his fold.”

The idea that the atonement of Christ is merely sufficient to save in *point of merit* is a part of that anti-scriptural Arminian system which proudly and absolutely rejects the purpose of Jehovah in the election of grace, which purpose of election regards the atonement of Jesus not *only* as sufficient to save, in point of merit, but as the *efficient* medium and *certain guarantee* of conveying salvation to the souls of the whole body of the elect of God.

“What he means,” says the Reviewer, referring to the author of the Tract, “by the internal innate efficacy of the Atonement he has not explained.” I now then joyfully explain this internal innate efficacy of the atonement to mean that wondrous and infinite virtue involved in the death of Immanuel, depending

on and arising out of, the *infinite glory, dignity*, and inconceivable greatness and Godhead of Christ ; which imparts infinite *value*, efficacy, and efficiency to the blood of Christ, independent of the Divine appointment of the death of Jesus, and of every other collateral consideration.

The late Rev. Robert Hall's cogent and appropriate remarks on the point here referred to are so worthy of perusal, that I hope no other apology may be considered necessary for their introduction in this part of my Essay.

“Some admit the death of Christ was necessary, in order to the forgiveness of sins, yet deny him the honour of properly meriting for his people an exemption from punishment, and assert, *that the efficacy of his sufferings as a sacrifice arose entirely from the will and appointment of God*. That he became a mediator, surety, and sacrifice in behalf of his people, in consequence of Divine appointment, is undoubtedly evident ; but that his *value* and *worth*, *efficiency* and *merit*, arose from thence, can never be proved. God graciously provided and found the ransom, on which account, pardon, justification, and the whole of salvation, is all of grace—free exuberant grace—and rich mercy ; that a person of such infinite worth and dignity as Immanuel, God's own and only begotten Son, should die for sinners, is an unparalleled instance of favour and love. It is the wonder of angels, the terror of devils, and the joy and triumph of saints. But it is absurd to suppose his personal

dignity arose from his debasement, that he became strong because help was laid upon him, or that his real worth arose from his appointment to ransom miserable captives, and discharge the debt of prodigal transgressors. Christ was appointed, and agreed in covenant to do and suffer what he was under no natural obligation to perform or endure ; and from his native dignity, worth, and ability, arose his merit and efficiency. To suppose God appointed his death to be efficacious without real efficacy, or meritorious without personal merit, is a contradiction in terms, an awful reflection on the Divine understanding, and an affront to common sense. Again : if God accepted of the death of Jesus as meritorious, though it was not so in its own nature, then might he have pardoned sins by a simple act of sovereign clemency, without the death of his Son ; for it would surely have been equally just to have pardoned sin without a sacrifice, as to remit sin in consequence of that which is in its nature destitute of merit and efficacy. Once more : if merit and real efficacy arise only from the Divine appointment, it would have been possible for the blood of bulls and of goats to have taken away sin, or any other animal would have been sufficient for the removal of guilt and saving lost sinners, if God had but pleased to have appointed such an end to have been answered by their death. But the direct contrary to the above is asserted by one who well understood and delighted in the doctrine of reconciliation. His words are, “ For it is not possible

that the blood of bulls and goats should take away sins ;” Heb. x. 4.—“ which [sacrifices] can never take away sins.” Heb. x. 11.—“ It was necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. . . . But now, once in the end of the world hath he [Christ] appeared, to put away sin by the sacrifice of himself.” Heb. ix. 23, 26.—“ He hath made peace by the blood of his cross ;” Heb. ix. 12.—having obtained eternal redemption for us, made an end of sin, made reconciliation for iniquity, and brought in an everlasting righteousness, with which the Lord is well pleased : therefore to every believer, Jehovah says, “ Fury is not in me.” Isa. xxvii. 4.

“ Certainly,” saith the Reviewer, “ the blood of Christ hath no efficacy in itself alone, and apart from the influences of the Holy Spirit.” Is this, I ask, a *Christian-like way* of speaking in relation to the atonement of Jesus ? Is it a scriptural way of speaking, to say, that the atonement of Christ, *in itself*, cannot save ? What cannot that save, which is the *source* of every blessing pertaining to salvation ? Surely such statements savour more of unprofitable and *metaphysical distinctions* than of the words “ which the Holy Ghost teacheth.”

But the Reviewer says, certainly the blood of Christ has no efficacy in itself alone, and apart from the influences of the Holy Spirit.

Now what evangelical consistent writer, I confi-

dently ask, ever ventured to assert that the efficacy of Christ's death could, by any means, be separated or set apart from the gracious influences of the Holy Ghost? Such an idea, indeed, would involve a contradiction to the very nature of the covenant established in Christ, and would amount to neither more nor less than an actual and absolute impossibility.

Here is a fountain, for instance, inheriting *in itself* certain highly esteemed properties and excellent virtues, but the benefits derived from its waters, notwithstanding, cannot certainly be realised and satisfactorily enjoyed unless its precious streams be conveyed to individuals in a way of actual and personal participation. The sacrificial death of Christ is in itself unquestionably an invaluable fountain. "In that day," saith the inspired Prophet, "a fountain shall be opened:" that is, the sacrifice of Christ shall be actually manifested and presented to the Father of spirits. A fountain shall be opened to the house of David and the inhabitants of Jerusalem; namely, that spiritual Jerusalem, which consists of believers in Jesus, which is above, and free, and the mother of us all. For sin and for uncleanness, this fountain shall be opened: that is, for the removal of its accumulated guilt, the subjugation of its dreadful power, and at length the very extirpation of its bewailed inbeing.

Now the interesting fact which greatly enhances the moral worth of that wondrous, spiritual, mystic

Fountain, which is here so graphically described by the Prophet, is, that it certainly insures the gracious communication and actual participation of its crystal and purifying streams to myriads of redeemed souls, in a way of covenant engagement, through the renewing power of the Holy Ghost.

Now, with regard to the interesting point which we have just been considering, it ought surely never to be forgotten, that there evidently exists an important, yea, and essential, co-operation between the efficacy of Jesus' death and the gracious influence of the Spirit of God.

But is it not likewise absolutely certain, that the sacrifice of Christ constitutes the *procuring* cause of the effectual ministrations of the Lord, the Spirit, as well indeed as of every other spiritual gift and new-covenant blessing?

Therefore it is *dangerous*—yea, it is shocking to the ears of a Christian, it is anti-scriptural, to say that the atonement of Jesus, *in itself*, cannot save. It is a way of speaking of the atonement of Christ which all its decided friends should *repudiate* for ever, as only adapted to the lip of an adversary, to one in whose esteem the cross of Christ is still *an offence* and a stumbling-block.

With regard to the remaining observations of the Reviewer on my "Tract for the Times," I shall content myself by referring to the work itself, as being before the public, for my defence and apology.

There are not a few of our opponents who seem to

be charmed with the idea, that Christ was manifested in the flesh to render salvation *universally possible*. Here they think they have discovered the *ne plus ultra* of the glory of the evangelical economy.

Now, to say that Jesus Christ has only accomplished a *possible salvation*, has merely thrown open the door of mercy to all, without rendering the salvation of any *certain* by his great sacrifice, is to say, in effect, that the true Messiah has *never yet appeared* in the flesh. To speak thus, is not boldly to confess, but, in fact, to deny Christ before men.

For *the Messiah*, whom the inspired Prophets proclaimed, whose advent they announced, and the church long and anxiously waited for, was exhibited as that blessed personage, who was to appear in the nature of the seed of Abraham, to *ratify, and to seal in his blood*, the precious promises of salvation made to the fathers referring to the multitudes of their spiritual seed, and to render the redemption and eternal safety of his people inconceivably *secure* and *certain*, agreeably to the animating language of the Prophet, where he says, "When thou shalt make his soul an offering for sin, he *shall see his seed*, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands." And again, "He shall see of the travail of his soul, and shall be satisfied."

We do well to remember, at a time when *so many* seem to be inclined to abandon the good old paths, that the *progress of error* is *gradual*, and sometimes almost imperceptible. The abandonment of one great

truth too often *prepares the way* for the too speedy rejection of some others of equal importance.

We have been told that the advocates of a universal atonement have designated themselves the "New School." But we will not forget that new schools have often been schools of unrighteousness—of dangerous errors.

One of the new schools of remote times might have been called the School of the *Pope's Supremacy*; another might have been designated the School of *Purgatorial Fires*; another, the School of *Transubstantiation*; and another, the School of *Supererogation*; involving the idea of the *surplus merits* of the saints to be dealt out to the advantage of deluded men, in the shape of unhallowed and soul-destroying indulgences.

Let the world then, I say, beware of *new schools*! seeing that so many of them bear the well-authenticated mark of *the Romish Beast* in their foreheads! My readers will not forget that I write not in favour of *novelties* and dangerous innovations, but in behalf of "the Faith *once* delivered to the saints." I advocate doctrines which have been held sacred *for ages* in the Church of Christ, and among the churches of the Independent persuasion in particular; and what is more, vastly more, doctrines which have for their solid basement that *word of Jehovah* "which liveth and abideth for ever."

It is sufficiently obvious, that many *apparently* formidable objections may be urged against the doctrine

of particular redemption, and indeed against every other great truth that might be named ; but it ought surely to be *remembered* at the same time, that there is scarcely one objection levelled against the doctrine of particular redemption, which would not apply with equal force against that great and momentous article of our most holy faith, the sovereignty of Jehovah as unfolded in *the Divine choice* of his people, according to the election of grace.

Consider, for a moment, how the doctrine of a *universal atonement* affects the momentous point of the amazing *obligations* of believers in Jesus. If indeed Christ the Lord died for all and every individual alike, then in what respect is the obligation of the genuine Christian, such as John the beloved disciple, and Paul the great apostle of the Gentiles, greater than the obligation of others ; such, for instance, as Cain, the first persecutor of the Lord's family, or Judas, the cruel betrayer of his Divine Master ?

But do not the sacred Scriptures speak of the obligations of the real followers of the Lamb as *greatly transcending* the obligations of other men ? Certainly they do. What saith the Holy Ghost by the mouth of the inspired poet ?—"Oh, that men would praise the Lord for his wonderful works to the children of men :—let the redeemed say so, whom he hath redeemed from the hand of the enemy :—" and the Apostle of the Gentiles saith, "He loved me and gave himself for me"—for me in particular, and in contradistinction from others.

I remember, on a certain occasion, recommending to the *consideration* of a professing Christian the *infinite love* of Christ manifested in shedding his precious blood for his people, as being admirably adapted to draw forth the fervent love of his real followers towards himself; but what was the *reply* by which my recommendation was met? It was said, "Oh, *that*," meaning the love of Christ in dying for souls, "*is a general thing.*"

See, then, how the idea of a universal atonement obviously tends to undermine a *keen sense* of obligation to the great Redeemer in regard to the work which he so gloriously finished by the shedding of his most precious blood, in the presentation of his atoning sacrifice to the Father of spirits on behalf of his ransomed people.

Which idea now involves the strongest obligation to Jesus Christ, the contingent and *possible* salvation of all, or the *certain* salvation of myriads, sealed and ratified in the precious blood of the Lamb? Which system manifests the merit of this divine sacrifice in the *highest degree*; that which represents the atonement of the Son of God as rendering salvation *barely possible* to *all*, and certain to *none*, of Adam's sinful race; or that which exhibits it as making eternal salvation inconceivably sure to countless multitudes?—"After this I beheld, and lo a great *multitude*, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with

white robes, and palms in their hands." Rev. vii. 9, 10.

On the principle of a *universal atonement*, only intended to put man into a salvable state, but not to render the salvation of any certain, how could the death of Christ be an available *plea*, in answer to the triumphant question of divine inspiration—"Who is he that condemneth? it is Christ that died." Rom. viii. 34.

Now if Christ died for multitudes, who may nevertheless perish at last; if his death were only intended to render the salvation of many possible, but not certain, then what becomes of the *force* of the Apostle's irrefragable argument?

If the great atonement of the Lord Jesus cannot save in and of itself, how then, we ask, can it deliver the immortal soul from the dreadful condemnatory sentence of Jehovah's righteous law, or indeed from any other condemning sentence whatever?

Christ's atonement was *that glorious act* by which, according to prior arrangement, and covenanted Divine appointment, he made complete satisfaction to Divine Justice for the sins, iniquities, and transgressions of his elect, including a number which no man can number; such are represented as clothed with white robes of Christ's preparing, as having palms of victory in their hands, and as crying with a loud voice—melodious as it is loud—saying, "Salvation to our God, which sitteth on the throne, and to the Lamb." Rev. ix. 10, 11.

But for what great *purpose* hath the Lord Jesus Christ made this atonement to Divine Justice? Christ then hath effected this atonement, in order to throw wide open a door for the communication of the rich benefits of Jehovah's grace and love to his ransomed people, and to render all this overflowing and amazing liberality consistent with the Divine claims of his inflexible and unalterable justice. Thus the flaming sword of Divine justice is represented by the Prophet as being bathed in the blood of the great Shepherd of the sheep—"Awake, O sword, against my Shepherd, and smite the man that is my fellow, saith the Lord of Hosts." Zech. xiii. 7. It is thus that the wounds of our Divine Saviour were intended to be the efficient means of spiritually healing multitudes, and of binding up the broken hearted:—"Whom," exclaims the Apostle, "God hath set forth to be a propitiation through faith in his blood: to declare his righteousness for the remission of sins:" to declare, I say, at *this time*, in this glorious Gospel day, his righteousness in the remission of sins that are past, through the forbearance of God. Thus the atonement of Christ possesses a retrospective, as well as a present and *prospective*, infinite value and divine virtue, being the one only ground on which sins, under the *old* as well as under the *new* dispensation, were then and are now freely pardoned: that He might be just and the justifier of him that believeth in Jesus, from the *beginning* to the *end* of all time—from the *rising* even to the setting sun. Rom iii. 24—26.

The Lord Jesus Christ undertook to become the *surety* of his people of a better testament; he consented to become *their* common Saviour—their common Bondsman. If Christ had consented to be regarded as the *surety* of all and of every individual of the race of Adam, how could any of them have finally perished? Were it not manifestly inconsistent to require the payment of the dreadful debt due to Divine Justice from the appointed *Surety* and the poor *debtor* too?

Referring to the interesting point before us, Dr. Owen very justly remarks, “Christians have hitherto believed, that for whom Christ died for their sins, he made satisfaction that they themselves should not eternally suffer for them. Is God unjust to punish twice for the same fault—his Son once, and again the poor sinners for whom he suffered? I cannot conceive an intention in God that Christ should satisfy for the sin of them that were in hell some thousands of years before, and yet be still resolved to continue the punishment on them to all eternity. No: doubtless Christ giveth *life* to every one for whom *he gave his life*—he loseth not one of them whom he purchased with his blood.”

How can the sacrificial blood of Christ be so *amazingly precious* as the sacred Scriptures represent it to be, if multitudes for whom that infinitely valuable blood was shed should perish at last. But this is certainly alike improbable and impossible; because Christ, the great Shepherd, hath solemnly declared

respecting the sheep, for whom he offered himself a Divine sacrifice, "I give unto my sheep eternal life, and they shall never perish."

The doctrine of a universal atonement tends to make void the preciousness of the blood of Christ. But let us rejoice in the thought that the *unbelief* of man cannot make *the faith* of God without effect. Witness the striking appeal of the inspired Apostle to his brethren in Christ—"Forasmuch as ye know," saith he, "that ye were not redeemed with corruptible things, such as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last times *for you* who, by him, do believe in God." 1 Pet. i. 18—21.

It is most delightfully evident that all Christ's most endearing and interesting *relationships* to his people are founded in his most precious blood, his Divine sacrifice, his glorious atonement.

Is he a *Father*? It is through his atonement that believers are introduced into his truly happy and highly privileged family. "But when the fulness of the time," saith the Apostle, "was come, God sent forth his Son, made of a woman, made under the law, that he might redeem them that were under the law, that we might receive the *adoption of sons*." Is Christ a *Shepherd*? He is such an one in connection with his atonement—"For the good shepherd," saith he, "giveth *his life* for the sheep." Is Christ

a *Husband*? That endearing union which binds him and his people for ever together, by the most sacred and inseparable link, is founded in that Divine atonement which faith receives at his gracious hands, and desires to feed on every hour.—“And there came,” saith the inspired Apostle, “unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither; I will show thee the *bride, the Lamb’s wife*.” Why is the church called the bride of the Lamb, but to show that her *union* with the Lord Jesus is founded in *the great atonement* which he has made, by which all that believe in him are graciously cemented for ever to himself?

Where, we may confidently ask, is it taught in the sacred word that the blessed atonement of the Lord Jesus is distinguished by the attribute of *universality*, or that he died and gave himself a sacrifice for all and *every individual* of the Adamic race?

Let this momentous and deeply interesting *inquiry*, then, be tried by the only true *criterion*, the Divine Word; let us bring it now to the just standard of the law and testimony. Travelling along by this *only true light*, we shall also aim clearly to show that it is a most glorious fact, that the Lord Christ certainly died for the very purpose of effecting the final salvation of such as were divinely chosen in him, his elect, who were solemnly given to him by his Father, according to the good pleasure of his own Divine will, the gracious purpose which he purposed in himself. It shall likewise be our endeavour to illustrate specifically

some of the *leading* and grand *designs* which were graciously intended to be accomplished by the sacrificial death of the ever-blessed Messiah, and to make it appear that such designs are not accomplished in the experience of the race of Adam generally.

From such premises, established by the sacred oracles, we may confidently expect that the doctrine of a universal atonement will be fully evinced to be the figment of man's disordered and darkened imagination; one of those high things which exalteth itself against the knowledge of the Most High God, which the weapons of our warfare being not *carnal*, but mighty through God, are intended to pull down; consequently, the doctrine we oppose cannot be the sacred dictate of the visions of heaven, but is evidently the offspring of that science which is falsely so called.

Before entering more minutely into the great inquiry before us, let the meditative Christian reader pause here for a moment silently to admire the riches of free and sovereign grace; and then, in the brief review of what has already come under our consideration, may we feel disposed, nay, constrained, through the gracious operation of the Holy Ghost, to say with Paul the apostle of the Gentiles, "Blessed be the God and father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things, in Christ Jesus, according as he hath chosen us in him before the foundation of the world, to the praise of the glory of his grace wherein he hath made us accepted in the beloved."

CHAPTER II.

CERTAIN CONSIDERATIONS ADDUCED, IN ORDER TO
SHOW THE FALLACY AND THE ANTISCRIPITURAL
NATURE OF A UNIVERSAL ATONEMENT.

IN order to establish the doctrine of an atonement, limited in its application to a *certain* though an *inconceivable* number of precious souls by Divine design and sovereign wisdom, our appeal must be carried to the *Court of Heaven*—to the statutes and judgments of the Most High.

It may be desirable, however, in this part of our progress, to remind the reader, that it has been alleged by the opponents of particular redemption, or of the views advocated in this Essay, by way of objection, that the *basis* of Jehovah's moral government is founded on the atonement of Jesus Christ; and this idea, it appears, is brought forward as a collateral argument in favour of a universal atonement.

The idea intended to be conveyed by the individuals whose scheme we now oppose, was, we think, wont to be expressed by writers *professedly* holding Arminian views, under the notion of a universal covenant made with mankind generally, and founded in the death of Jesus.

But no traces of such a covenant, we apprehend, are to be found in the Scriptures of truth. On the contrary, all Divine covenant engagements with men,

on the part of Jehovah, whether they relate to the *peculiarities* of the Jewish economy, or to the more glorious dispensation of the Gospel, the New Testament,—are *marked* by sovereignty, *distinctiveness*, and *peculiarity*.

In the opening disclosures of Jehovah's will, and the announcement of his Divine purposes and plans, it was said, "I will put enmity between thy seed and the seed of the woman:" which mysterious language distinguishes the *Church* from the *world*, whilst it exhibits the peculiarity and distinctiveness of that covenant which is ordered in all things and sure.

The different character and history of Cain the persecutor, and of righteous Abel the believer, who offered unto God *by faith* a more excellent sacrifice than Cain; the preservation of Noah, a preacher of righteousness, and his family in the ark; the peculiar character and history of the Jewish nation, containing as it did a *spiritual church* in the midst of an ecclesiastical corporation, in connection with the history of the degraded Gentiles, whose ignorance God winked at, who were thus passed by, and left in a great measure under "the influence of the prince of the power of the air" for ages and generations.

All this, and much more, shows a *peculiarity* and distinctiveness in Jehovah's wonderful providence, his covenant engagements with men, and is far enough from establishing the idea of a universal covenant.

And with regard more immediately to the covenant of grace, of which Christ is the *great Mediator*, its

language is—"My covenant shall stand fast with him. *His seed*, and not another's, shall endure *for ever*. And as for me, this is my covenant with them, saith the Lord: My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." Isaiah lix. 21.

We are not unwilling, indeed, to admit that the atonement of the Son of God is intimately blended with the moral government of the Triune Jehovah, and that it is to be regarded as a momentous ingredient in it.

Can we suppose, however, for a moment, that such an arrangement as that now alluded to is intended to exclude the free and independent exercise of the perfections of Jehovah, as being intimately connected therewith?

Admit that the atonement of Jesus stands in close association with the Divine moral government, can it be therefore justly imagined that such a scheme was ever intended to control, or to undermine, in any degree, the exercise of the Divine perfections, or to prevent, or interfere with, their free original action, as displayed in choosing some, and not others,—in redeeming some and not all,—in saving some, and passing by others? Certainly not.

Surely the sacrificial death of Christ could never be intended either to fetter or to control the attributes of the Godhead, but rather to admit of their *freest*

scope—their most unlimited exercise and glorious manifestation.

Certain it is, that the wondrous acts of Jehovah towards intelligent beings, the creatures of his power, are most clearly represented in the *sacred Scriptures* as being founded in the free and uncontrolled exercise of the several and sublime *excellencies* of the Divine nature ; such as Jehovah's essential and independent existence, his infinite greatness, his amazing sovereignty and universal dominion over the whole universe of created beings, whether they be things in earth or things in heaven. Accordingly, when Jehovah sent the Hebrew prophet to the tribes of Israel, he says, "Thus shalt thou say to the children of Israel, *I AM* hath sent me unto you." Thus was the inspired messenger instructed by the Lord himself, to exhibit his moral government as directly founded on his essential Being, as the great "*I AM*,"—a name which will ever be dear to all who through grace are enabled to comprehend it, especially as exemplified in the person and work of that Jesus who so justly claims it as *his own*,—"For before Abraham was," saith he, "*I AM*."

When Jehovah would vindicate his *eternal honours*, and call them up to the recollections of intelligent beings, he makes this striking appeal—"If I be a Father, where is my honour ? If I be a Master, where is my fear ?" Jehovah being the omnipotent Father of all by creation, and the supreme Divine Master, from whose judgment and determinations there can be no appeal, he has an unquestionable *right* to the

adoring homage and cordial subjection of all the creatures he has formed.

And when the Holy Ghost speaks of Jehovah's universal sovereignty, he uses the following animating language—"For the Lord is a great God, and an everlasting King. He sitteth King upon the floods for ever," overruling and controlling all political, physical, and moral convulsions, for his own glory, and the benefit of his church, for whose welfare Christ is constituted Head over all things.

Again, when the Holy Ghost would remind us of Jehovah's *right to govern* his creatures, as well as the actual exercise of that right, and likewise of the *grounds* of that righteous claim, he says—"The earth is the Lord's, and the fullness thereof:" and again it is written, "The whole earth is full of his glory:" and again Jehovah saith—"Heaven is my throne, and the earth is my footstool." Over both heaven and earth his divine sceptre extends its power, its glorious sway. For if men have lost *their power* and inclination to *obey*, Jehovah has not lost *his power to command*. This his people are constrained by his Spirit to feel deeply, to acknowledge cheerfully, and practically to confess to the glory of his name, before men and angels.

The moral basis of Jehovah's government is spoken of in the Sacred Word as resting in the exercise of *his eternal justice*. The justice of Jehovah attempered by other divine attributes, renders it impossible that he should do anything incon-

sistent with its sacred requirements,—hence the pertinent query, “Shall not the Judge of all the earth do right?” And what is the reply—of the noblest part of the intelligent creation to this inquiry? It is—Yes, he will.

And when Jehovah, by the mouth of his prophet, speaks of the folly and wickedness of idolatry, he says, “I am the Lord; that is my name.—I will not give my glory to another, nor my praise to graven images.”

The absolute *supremacy* of Jehovah is here pointed at as forming an ingredient in the basis of his moral government, and as the ground of the prohibition of *idolatry*, with all its accursed accompanying abominations.

And when the glorious operations of Jehovah’s *omnipotency* are the theme, it is said—“I form the light, and create darkness; I make peace and create evil.” Evangelical peace is every way the matter of Divine creation, and it is no less true, that to him must be ascribed evil, not moral, indeed, but physical:—from whence comes the devouring sword,—the deadly pestilence,—the dreadful earthquake,—the devastating tempest? Concerning all such effects of Divine power, it may be said, truly, “I the Lord do all these things.”

The moral basis of Jehovah’s government is built on his design *to glorify himself*, his own name. When the Apostle of the Gentiles dilates with profound astonishment and awe on the Divine procedure,

towards both the natural and spiritual seed of Abraham, he exclaims, "O the depth both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor? For of him, and through him, and to him, are all things; to whom be glory for ever."

The Hebrew prophet, adverting to the glories of the evangelical system, says, "My doctrine shall distil as the dew; it shall drop as the rain upon the mown grass, as the small rain on the tender herb, which does not bruise, but nourish; because I will publish the *name* of the Lord: ascribe ye greatness to our God. He is a rock, his work is perfect; a God of truth, without iniquity; just and right is he."—Right in the basement of *his moral government*, in all the dispensations of his will,—in all the bestowments of his rich grace,—in all the glorious acts of his sovereign wisdom and power; as well as in all the tremendous judgments denounced against the finally impenitent and ungodly.

When Jehovah would teach the Prophet Jeremiah the nature of *his moral government*, as founded in his *divine sovereignty*, he commands the prophet to go down to the potter's field that he might receive instruction there by a striking emblem,—“Then saith the prophet, I went down to the potter's house and he wrought a work on the wheels; then the word of the Lord came to me, saying,—O house of Israel, cannot I do with you as this potter? Behold as

the clay is in the hands of the potter, so are ye in my hand, O house of Israel."

To such as reply against God, his *sovereignty*, his plans, purposes, and ways, the Apostle says—"Shall the *thing formed* say to him that formed it, Why hast thou made me thus?"—Certainly the potter hath power over the clay, to do what he *wills* with it, and it is equally true that the great Jehovah hath power to do what he *will* with *his own*; and, indeed, upon this principle he acts, and herein his moral government is founded; here we have a *great fact*, built on sound philosophy, and supported by the plain dictates of Christianity.

Thus, then, it evidently appears that the basis of Jehovah's moral government is firmly established in the essential properties of his divine nature.

But whilst this great fact—is brought out distinctly and broadly in the Sacred Writings; it appears with equal distinctness that the Lord Jesus Christ, in his mediatorial exaltation, possesses a superadded and an acquired *right* to the exercise of moral dominion and government over all the creatures formed by his hand, founded in the great atonement which he has made through that one offering, by which he hath perfected for ever them that are sanctified.

Thus it becomes obvious, that whilst, on the one hand, the atonement of Christ must be viewed as a most glorious and gracious appendage to the basis of Jehovah's moral government,—yet, on the other

hand, it is not to be regarded as undermining Jehovah's complete independency and sovereignty, or as impairing the *free exercise* of the Divine perfections, as displayed in the management, government, and destinies of the creatures of his power, and consequently does not suggest the idea of that universal atonement which some modern writers so strenuously advocate.

There is then nothing really to be found in *the basis* of the government of the triune Jehovah to prevent *the free exercise* of his sacred determinations, his gracious purpose to choose his people, to redeem some, passing by others, the thing which has actually been done;—to call them by his grace and Spirit, to sanctify and bless whom *he will*, and to bring many sons ultimately to glory.

“For it became him, by whom are all things, and for whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.”

If any individuals therefore imagine that anything exists in the basis of Jehovah's moral government, as revealed in the sacred Scriptures, adapted to overthrow the doctrine of particular redemption, and to support that of a universal atonement, it is manifest that they have sadly mistaken the nature of the Divine procedure in the glorious economy of sovereign grace.

We conclude, then, in the recollection of what has been written on this part of our treatise, that if any

persons suppose that by any acquired right of Christ to universal dominion, founded in his sacrifice, it is intended in the least degree to obstruct or to interfere with the perfect independency—the Divine sovereignty,—the supremacy,—the exuberant grace, and the rich glories of Jehovah, instead of perfectly agreeing and co-operating therewith: they may please themselves with their own cogitations, but they err greatly; and to such, however exalted in station and ability, the language which Christ applied to the Sadducees is applicable—“Ye do greatly err, not knowing the Scriptures, neither the power of God.”

Having now got rid of some apparent difficulties or impediments, by removing certain stumbling-blocks, and by gathering up the stones out of the way of the Lord's people, we may properly proceed to the examination of those deeply interesting and momentous points involved in that Divine atonement pourtrayed so beautifully in the sacred writings, and to undermine and disprove those universal notions which the wisdom of the flesh has attached to it, and by which the beautiful superstructure of Divine revelation has been so greatly marred and sadly defaced.

The advocates of a universal atonement remind us very strongly of those persons whom the prophet Ezekiel speaks of, as daubing the wall with untempered mortar,—but we know that all *anti-scriptural systems* must at length come down;—so that it shall

be said, "The wall is no more, neither they that daubed it." Ezekiel xiii. 10—15.

We shall now entreat the candid attention of our readers to a very interesting and important *fact*, namely,—the *harmonious* and striking *co-operation* which exists between the *Election of Grace* and the *Atonement* of the Lord Jesus;—both being divine in their origin, and *equal* in their *extent*.

The sacred Scriptures represent the sufferings of Jesus, the great *atonement* founded on them, and the doctrine of the *election of grace*, as acting in *unison*,—as harmonising *together*, in a manner the most *exact* and accordant.

The Lord Jesus Christ died, gave himself for those whom the Father had graciously given to the Son. The promise of eternal life was made to Christ, as the great sacrificial Mediator of his redeemed, and on their behalf, before the world began "In hope of eternal life, which God, that cannot lie, promised before the world began." To whom could this promise have been made, but to Jesus, as the glorious head—and trustee of the mystical members of his body?

Christ appeared in the world, became "manifest in the flesh," on purpose to do the ancient, the eternal *will* of Jehovah; and what was that will? Why, to redeem, to save, and sanctify his peculiar people. By the which *will* and everlasting purpose of God we,—that is, we who believe the Gospel message, are sanctified by the Holy Ghost through

the offering of the body of Jesus Christ once, by which he made a complete atonement for the sins of his people and opened a glorious channel for the communication of the quickening, illuminating, and sanctifying influence of the Holy Ghost, to all who believe in his name to life everlasting.

Jesus Christ hath assured us that it is not the *will* of the Father, agreeably to his eternal good pleasure, that one of his little ones should perish. Why? Because he hath ordained them to eternal life, through the sufferings of his dear Son, they having been graciously predestinated to the adoption of sons *by Jesus Christ*, according to the good pleasure of his will concerning them.

Again: Christ assures us,—“this is the Father’s *will* which hath sent me,” for the very purpose of carrying it into effect, by my atoning blood, “that of all which he hath given me,” in his gracious and eternal purpose, “I should lose nothing:”—he saith, not one, but *nothing*; to prove more emphatically, that not the most insignificant person, nor anything pertaining to that person, considered as a believer, given to him by the Father, in the covenant of grace, to be redeemed by his blood, can, by any *possibility*, finally perish; but that on the contrary, all such, and every one of them, should certainly be raised up by him, to share with him in all the honours and glories of a resurrection state.—“For when Christ, who is our life, shall appear, then shall we also appear with him in glory.”

Believers in Jesus are spoken of in the Sacred Word as being “chosen in him before the foundation of the world,” and as such they are said to “have redemption through his blood;” which is the very thing to which they were chosen according to the riches of Jehovah’s grace.

Christ himself is represented as being a chosen vessel, disallowed indeed of men, but chosen of God. What for? why to suffer for, and to redeem his people; to the end that they, being renewed by his grace, might be zealous of good works. See then how gloriously the election of Christ himself to the mediatorial office, the election of grace in the choice of his people and the atonement of Christ accord and harmonise together. See how *exactly* they meet in point of *extent*. But all are not chosen, therefore there is no such thing as a universal atonement; consequently Christ did not lay down his life as a ransom for all and every individual of the descendants of the first Adam.

Again, think for a moment of the absolute *certainty* connected with the effectuating of the noble ends and *designs* of the sufferings and atonement of Jesus our Lord.

The Jewish High Priest, though an enemy to the Son of God, was employed as the amanuensis of the Holy Ghost, to proclaim the sure accomplishment of the object of a Saviour’s death:—“Ye know,” saith he, “nothing at all, nor consider that it is expedient, that one man should die for the people, and that the

whole nation perish not ; and that he should gather together in one the children of God which are scattered abroad." John xii. 49—52.

Now we are here evidently taught, that it was the great design of the atoning death of Christ to gather in, from all quarters of the globe, to one Christ—to one church on earth—to one heaven above, the whole elect family of the Triune Jehovah, who are here called the children of God, which were scattered abroad.

This is the *favourite* object of Jehovah the God of Israel, compared with which, every other is vanity and less than vanity.

Christ himself assures us, that his cross—his efficacious death, accomplished there, would form the grand source and centre of moral attraction with respect to every redeemed soul, when he exclaimed, "And I, if I be lifted up, will draw all men unto me."

Christ *attracts*—*draws* souls to himself; first, *meritoriously* by his appointed sufferings—his one offering; and then *efficiently* by his blessed and almighty Spirit. But Jesus does not mean to teach, that every individual of the race of man is thus drawn to him; for with such a view of the case, *facts* would not agree, seeing that every individual man is not drawn to Jesus Christ. But Christ, the Truth itself, did not intend to contradict *facts*, therefore he must be understood as meaning, that his sufferings made effectual provision for the *drawing* of all

those persons to himself who had been given to him by the Father, and for whom he suffered ten thousand deaths *in one*, "that he might destroy death, and him that had the power of death;" thus swallowing up death in glorious eternal victory. In this way "he hath abolished death and brought life and immortality to light by the gospel."

The Lord Jesus hath likewise favoured us with the most delightful assurance that his sheep should be brought in. Where? Why it is absolutely necessary that they should be brought into the fold—the church of Jesus here, and into the everlasting fold of glory hereafter.

Christ says—"Other sheep *have I*."—What! before they were actually brought in by special grace and the regenerating power of his Spirit into his fold? Yes: they were his from everlasting—"Thine they were, and thou gavest them me:" but "them also *I must bring*;" for most assuredly they never would come into the fold at their own option by any act of the natural free-will of man; for believers in Jesus are not born of *the will* of man; and why *must* Christ bring them? Because he hath told us that he laid down his life for the sheep, and therefore, having died, suffered, and atoned for their sins, "*I must bring them*," saith Christ: yes, though the advocates of a universal atonement insist that the death of Christ does not insure the salvation of *any*—the introduction of so much as *one soul* into the fold of the blessed Immanuel. Nevertheless,

Christ himself assures us, that his death and bloodshedding do render it absolutely *necessary* that this great object should be most certainly realised in regard to the whole elect family of Jehovah, consisting of a number which no man can number.

Compare then the language of the Lord of glory with the language of the *modern advocates* of a universal atonement, and is not the *contrast* striking *beyond* all power of description ?

If indeed Christ had died for all and every individual of the human race, then all would—*must* have been brought into his fold : but all are not ; therefore he died not for all ; and consequently the doctrine of a universal atonement cannot be true, and therefore *ought* not to be received.

Since, moreover, it is absolutely certain that all the great and grand *designs* for which Jesus died shall and must be infallibly effected, we cannot allow that Christ died to save souls *conditionally* on the ground of some conditions to be performed by the uncertain volitions of the will of man. Christ did not so die for all, say the abettors of a universal atonement, that men may be saved without faith or repentance. True it is, they cannot be saved without a divine faith and an evangelical repentance ; but let it be *remembered*, that both are nevertheless the gifts of the Holy Ghost, and that both are *secured* to the elect of God by the sacrificial sufferings and efficacious atonement of Jesus ; in whom the children of God are blessed with all spiritual

blessings—precious faith and evangelical repentance included among the rest.

Surely the rich efficacy of the atonement of Christ ought not to be suspended—as indeed it is not, on the *uncertain volitions* of the unrenewed, obstinate, and depraved will of the sinful creature. Oh what a *curse* would this be to the human race, if indeed the case were so! Then, unquestionably, Christ might utterly fail of seeing his mediatorial *reward*, or of beholding *one* of the objects of his divine purchase in the realms of everlasting light and glory.

If indeed the salvation of souls was suspended on the *option* of man on his polluted, depraved, and capricious *inclinations*, nothing more would be needful to accomplish his certain *ruin*.—Can any sentence be more fearful than this, “Ephraim is joined to idols, let him alone”—let him take the course to which he is naturally inclined and has voluntarily chosen, and thus complete his own destruction.

If the free operation of the *will* of man, even in his paradisaical state did not secure him *from falling*, how are its optional powers, in its present deeply impaired condition, likely to restore him, *when fallen*—“Can the Ethiopian change his skin, or the leopard his spots? as well may they learn to do well, who have been accustomed to do evil.”—“When we were yet without strength, in due time Christ died” for us. To what end or purpose? why, that he might restore that *moral power*, which he took not away, to those who, by faith, realise the

benefits of his redemption—"Then I restored that," saith Messiah, "which I took not away."

Ten thousand thanks to the God of all grace, the salvation of the lost, the miserable, and the guilty is not suspended on the volatile, depraved, or uncertain operations of the *natural will* of man, but on *his own good will and pleasure*—for "this is the *will* of Him that sent me, that whosoever seeth the Son, and believeth on him, should not perish but have everlasting life, and I will raise him up at the last day. And no man can come unto me except the Father, which hath sent me, *draw* him, and I will raise him up at the last day." Thus connecting the attraction of the soul to Jesus, by the renewing of the Holy Ghost, for salvation, with its final glorification in the resurrection morning.

To represent the salvation of souls—the efficacy of atonement, as being dependent on the *will* of man, is the direct way to exalt the *merit* and power of the sinful creature; but, on the other hand, to exhibit the salvation of men as being effectually secured by the atoning blood of Jesus, is unquestionably the way to *magnify* the good pleasure of Jehovah's will—the amazing riches of his sovereign grace.

How deeply interesting is it to look at the atoning sufferings and death of the Lord Jesus, as affording the most amazing and inconceivable development of *his infinite love*. The love of Christ to the souls of his people forms a very interesting and glorious part of "the *mystery* of the gospel."

Such were the effects of the consideration of a Saviour's *love* on the conduct and spirit of some of his sincere disciples, that it made them appear to the world as if they were beside themselves, or intellectually disordered—"But whether we be beside ourselves, it is to God:" there is evidently such an influence upon us as tends to promote his honour and glory; "or whether we be sober, it is for your cause"—to your advantage and benefit. "For the love of Christ constraineth us—not to *live* to ourselves, but to Him who died for us and rose again." Such has ever been, and always will be, the constraining power—the salutary influence of the love of Christ, where it is *really* believed and personally enjoyed.

Believers in Jesus are spoken of as being *rooted* and *grounded* in the love of Christ:—rooted therein as the *element* of their spiritual vitality of all their spiritual nourishment, growth, fruitfulness, and future blessedness:—*grounded* in it, as that which forms the foundation of all their invaluable privileges—as that on which they are "builded together for an habitation of God through the Spirit," where they grow to a holy temple in the Lord, and shall continue to do so until the head stone of the spiritual edifice shall be brought forth with shoutings of grace, grace unto it.

The Apostle of the Gentiles was filled with immeasurable rapture and delight when he contemplated that refreshing theme—a Saviour's love;

and prayed thus on behalf of the Ephesians regarding it, "that ye may be able to comprehend with all saints what is the breadth, and length, and depth, and height of the love of Christ, which *passeth knowledge*." Such is its eternity—its gracious sovereignty—its divine greatness—immeasurable freeness, and eternal duration towards all its favoured objects, that it doth—it must for ever transcend, by infinite degrees, the knowledge of all finite beings; and such was *the nature of Christ's love* to all for whom he offered himself as an atoning sacrifice to God the Father, when he died on Calvary, and when the soldier having pierced his side there came forth blood and water—blood to atone and water to cleanse; which was significant of the fact, that the *regenerating operations* of the Holy Ghost was founded on the *great atonement* which Christ had effected, and which yielded a sweet-smelling savour in the courts above.

But the infinite love of Christ as thus unfolded was not common *to all* the race of Adam, but peculiar to some of them. In this way Jesus loved those for whom he lived and died.—"Christ loved the church and gave himself for it, that he might sanctify and cleanse it, by the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish." Here then you have, in *one blessed view*, the atoning death of Christ proclaimed. It is said,

Christ gave *himself*, namely, as an atoning sacrifice. Then the means of its enjoyment and realisation are depicted:—that he might sanctify and cleanse it, by the washing of water by *the word*. *The persons for whom* that atonement was made, are described as consisting of a spiritual church, including the mystic members of his body—the living stones of the heavenly building; and then we have here the *grand end* for which Christ gave himself as an atoning sacrifice, in the overflowings of his divine love, that he might *finally* save and glorify his redeemed, present them to himself as his bride without spot, or wrinkle, or any such thing. Is it any wonder that an inspired apostle should have exercised such earnestness at the Throne of Grace that a divine power or ability should be conferred on the saints, to enable them to comprehend, measurably at least, *love so amazing* as this?

And are we not here strikingly reminded that no man, by the mere exercise of his *natural power* or genius, be that what it may, is capable of personally realising and comprehending the love of Jesus. Truly, the Holy Ghost only can shed abroad its delightful fragrancy in our hearts. O, that it might be the special happiness of every reader to feel and to know this important truth! Then shall we *dwell* in love, and God himself shall dwell in us; and thus heaven will be begun below.

It appears then that Christ gave himself as a bloody sacrifice, as an atoning High Priest, for the

objects of his divine love ; consequently the *love* of Christ and the *atonement* which he has accomplished, are commensurate and of equal *extent*. With what vast *delight* and adoring gratitude the inspired writer speaks, when *musings* on his personal apprehension of, and believing interest in, the atonement of Jesus ! How *unspeakable* was the satisfaction of his soul when he said, in reference to the Son of God, “who loved me and gave himself *for* me :” though it has been said that, properly speaking, Christ did not die or give himself for any one ; yet the apostle evidently thought otherwise, and exulted in the *idea* too, “who,” saith he, “loved me.” How ? Everlastingly—sovereignly—greatly—unalterably ! and what was the *proof* advanced of such amazing love ?—“He *gave himself* for me.” Does not this language teach us, that there is something as special—as sovereign in the atonement of Christ, as in the *love* of Christ ?

Had the love of Christ extended to *all*, then he would have given himself for all, and the benefits and gracious designs of his sacrifice would have been realised by all ; but it is not so ; therefore, humbly and adoringly, we conclude that all are not interested in that love which induced Christ to give himself for his people.

But it has been said by some, that although it is declared that Christ loved—gave himself for the church, yet it is not said, he loved the church *only*.

But this objection can have no force with the

thoughtful, if properly considered. Now it is written, "there is one God, and one Mediator;" but because the word *only* is not added, shall we conclude that there are more Gods than one?—more Mediators than one between God and man?

As if when certain legacies are bequeathed to a certain person or persons, other individuals besides the person named as a legatee may claim a propriety in the benefits so conveyed, because the word *only* has not been added to the testamentary document in connection with the name of the lawful legatee. Or as if, when it is said, "Husbands, love your wives," they should be left at liberty to extend their conjugal regards to others besides those to whom they have been united according to the arrangement of a divine institute, because it was not added, Love your wives *only*.

The Lord Jesus loved his bride the church, for her consequently he *gave himself* as an atoning sacrifice, an admirable proof of his divine love, that she might at length appear as a fair bride adorned for her heavenly Bridegroom—arrayed in those beautiful garments of salvation and that divine robe of righteousness which he himself so graciously provided for her.

The extent of Christ's love with respect to the vessels of mercy, is regulated by his own *good pleasure*, and so is it with the great atonement which he has made; and thus we are naturally led to conclude that the *love* of Christ to the objects of his

special favour, and the *extent of his atonement*, are bounded by and consonant one with the other.

How, then, shall we ascertain our *personal interest* in Christ's atoning blood? The doctrine of a universal atonement tends to *neutralise* this important question, although in itself calculated to produce the most *beneficial results*; but on the other hand, the great truth of particular redemption gives an irresistible stimulant to it, and thus leads us to *examine* ourselves, and to *prove* ourselves, whether we be in the faith.—How then, saith the awakened and sincere inquirer, shall I ascertain my *personal interest* in the atonement of Jesus? The Saviour shall reply to the momentous interrogation:—"All that the Father hath given to me shall *come* to me:" so that they who are personally interested in the sacrifice of Jesus, are such as actually *come* to him by faith, *resting* on his atoning death for salvation: thus receiving him *joyfully*—thus proving themselves to be his adopted ones.—"For to as many as *received* him, to them gave he power to become the sons of God;" and such he declares he will not cast out; and thanks be to God, none other, in heaven or in earth, *can*:—"For who shall separate us from the love of Christ?" Here we are permitted to behold a bond of *union* too strong to admit of being burst asunder—powerful as Christ's *love*, and lasting as *eternity*.

In this stage of our inquiry we may do well to pause for a moment over the consideration of the

important doctrine of the *suretyship* of the Lord Jesus, as forming a deeply interesting and collateral branch of that great atonement founded in his sacrificial death.

It has been said by an inspired writer, "he that hateth suretyship is sure;" but Christ did not hate suretyship; on the contrary, in his love and pity he voluntarily undertook to sustain that office.

Again, it is written in respect to the responsibility and penalties attached to the suretyship office, "He that is *surety* for another shall *smart* for it," as many indeed have done. Well the Saviour knew and understood the inconceivable sufferings and smartings which he would have to endure in the prosecution of his suretyship engagements, yet could he not be deterred from entering on them; nay, more, he cheerfully bound himself to the *full discharge* and performance of them, exclaiming, "Lo I come to do thy will, O God."

The saints *of old* were not altogether unacquainted with the office of Christ as a *surety*: good King Hezekiah said, "O Lord, I am oppressed, *undertake* thou for me;" and the inspired poet prays, "Be *surety* for thy servant for good." Doubtless *all the good* that can be needful to secure the highest interests of the soul is bound up in the *suretyship* of the Lord Jesus Christ on behalf of his people. How momentous then is the prayer, "Be *surety* for thy servant for good." Those persons who are insensible to their need of a *personal interest* in the

suretyship engagements of Christ, may indeed think lightly of such a petition ; but such as are taught of God to perceive their own *necessities*, will surely embody it in their warmest supplications at the mercy-seat.

The *suretyship office* of Christ was *typified* by the engagements of the Jewish High Priest in the discharge of the solemn duties of his office on behalf of the ancient Israel of God ; but what he was as *in type*, that is Christ *in substance* to all his redeemed. The Patriarch Reuben was undoubtedly a striking *type* of Christ *as a surety*, when he so solemnly engaged to bring back his brother Benjamin to his father's house—"And Reuben said unto his father, Slay my two sons if I bring him not to thee : deliver him into my hand and I will bring him to thee again." Thus the Father of spirits, foreseeing the fallen condition of man, *gave multitudes* of immortal souls, who were to be recovered from the ruins of the fall into *the hands of his dear Son*, that by him they might, as their Divine *Surety*, be brought back to their Heavenly Father's embrace :—"Thine they were, and thou gavest them me." Again ; when Reuben pleaded so pathetically and eloquently before the Viceroy of Egypt on behalf of his brother Benjamin, he said, "For thy servant became *surety* for the lad unto my father, saying, If I bring him not unto thee, I shall *bear the blame* to my father for ever." Gen. xlii. 37, xliv. 32. In a similar manner Christ hath solemnly bound himself

as the *Surety* of his people, to bring them out of the spiritual Egypt, into the goodly land of his church here, and to present them all finally to himself in glory hereafter.

That excellent divine, Dr. John Owen, defines a *surety* thus:—"εγγυος,—a *surety* is one that *undertaketh* for another wherein he is defective, really or in reputation."

Christ is said to be the *surety* of "κρείττονος διαθηκης,"—a *better covenant*; in allusion to the Old Testament or Sinai covenant. This better testament or covenant is so, in the great antiquity of its *origin*, as being from everlasting. It is better in its rich privileges, including all spiritual blessings in Christ Jesus—in its gracious promises, which are exceedingly great and precious, being sealed in Christ's blood—in the *vast number* of *persons* interested in it, comprising believing Jews and Gentiles of all lands. It is a better covenant in its more *stable* character and eternal duration, as not being intended to give place to any other.

But it may be inquired, from whence arose the *necessity* of the *suretyship* of Jesus? In order to answer this question I must point to the introduction of *moral evil*, and its conquests over the first Adam, representing his whole race.

By the disobedience of *one* many were made sinners—debtors to that Divine Justice which has a *right* to demand satisfaction, either from the *sinner himself*, or at the hands of a *surety*. All men are

morally indebted to the justice of God: some in a greater, and some, it may be, in a less, degree; but all are deeply involved *in moral debt*.

“There was a certain creditor,” saith Christ, “which had two debtors, the one owed him five hundred pence and the other fifty; and when they had nothing to pay, he frankly forgave them both.” For what purpose did the Son of God become the *surety* of sinners? why, that by his atonement he might open the way, and secure the actual communication, of the free forgiveness of morally insolvent debtors. Thus, according to that “better covenant,” of which Christ is the *surety*, it is said concerning those who have believed the Divine testimony respecting his *suretyship*, “I will remember their sins and their transgressions no more for ever.”

But *how* did Christ become the *surety* of his people? I reply, he assumed this character by an eternal agreement with his Father, before the world was; thus his “goings forth” in *suretyship engagements* were truly from “of old—from everlasting.”

The *Divine appointment* introduced Christ to the office of a *surety*—“For him hath God set forth to be a propitiation, through faith in his blood.”

But in what manner did Jesus put himself into a *capacity* for the office of a Divine *surety*?—for this end a body was prepared for him, *επιλαμβάνεται*,—he laid hold of the nature of the seed of Abraham, “that he might be a merciful and faithful High Priest”—

or surety, to make reconciliation for the sins of his brethren.

Jesus Christ became a surety by *offering himself* without spot to God through the eternal Spirit, to cleanse the souls of his people “from dead works to serve the living God:”—to cleanse and to purify, by removing their guilt, as their substitute, and by procuring for them the sanctifying and renewing power of the blessed Spirit, that so they might be prepared for a life of evangelical obedience; thus becoming the devoted servants of the Most High.

And how is it *proved* that Jesus has become such a surety? The *voice* from heaven proclaimed it, saying,—“This is my beloved Son, in whom I am well pleased.”—The rending rocks and darkened sun attest it:—sacred *prophecy* assuring us, that a bone of him should not be broken, confirms it:—the *resurrection* of Christ on the appointed day declares him to be the Son of God with power:—the *coming* of the Holy Ghost writes the truth of it in the souls of multitudes, and produces the devout cry, “Men and brethren, what shall we do to be saved?”—and the sweet personal enjoyment of Christ as a surety, in the every-day *experience* of his believing people, enables them to set their seal to the truth of the glorious office he sustains.

But what may be the nature of the *advantages* of Christ’s *suretyship* accruing to his people? The office of Christ as a surety secures to all the members of his believing family every covenant blessing—

every benefit of that covenant of which he is the *surety*, and “which is ordered in all things and sure.”

Through Christ’s office as a *surety* are conveyed to his children the heavenly calling from darkness to light—the blotting out of the thick cloud of their transgressions—the renewing of the Holy Ghost—an imputed righteousness—the keeping of the soul by the power of God unto final salvation; and the ultimate glorification of all the redeemed, who shall at last obtain joy and gladness in that world where “sorrow and sighing shall flee away,” just as the clouds are dispersed by the brightness of the rising sun.

But for *whom* did Christ undertake the office of a *surety*—for all the Adamic race, or for a very large and inconceivable number of them?

When Messiah speaks of those whose surety he became, he says, addressing his heavenly Father—“Behold, I and the children whom the Lord hath given me, are for signs and for wonders in Israel,” namely, of his love and grace, “from the Lord of hosts which dwelleth in Mount Zion.” The inspired writer tells us, that Christ came to make reconciliation for the sins of his brethren:—Christ himself assures us, that “the good Shepherd giveth his life for the sheep.”—An inspired writer says, that Christ “was *manifested*”—in his life, and death, and suretyship engagements, “*for us, who by him do believe in God.*”—The Apostle Paul says, “He loved

me, and gave himself for me." The doctrine of a universal atonement tends completely to enervate the glowing and grateful language of the inspired writer. Was *Christ's love* to the Apostle special, sovereign, and free?—so was it in regard to the *atonement* made on his behalf, when Jesus, by an act of divine liberality, gave himself for him.

Concerning Christ's believing family, including all those persons for whom he offered himself as a redemption price, in the pursuit of his suretyship engagements, he says in effect to his Heavenly Father, if I bring them not back to thee, let me bear *the blame* for ever.

Christ is both *able*, and equally determined and willing, to bring the objects of his love to glory; God the Father himself assures us of the fact, and both saints and angels attest that he can and will accomplish the work which he undertook, when they sing, "Worthy is the Lamb that was slain to receive blessing, and honor, and power, and wisdom, and glory."

The *benefits* of Christ's suretyship office do not however extend *to all*. Many have never heard of them, and of such as have heard of them, in the proclamations of the Gospel, many have not believed them, but in instances too numerous have proudly and obstinately rejected them; and either have perished, or are in danger of perishing in their sins. We therefore see that the benefits which Christ came to confer as a *surety* are not enjoyed by all,

and consequently his atonement—though indeed of *amazing extent*, does not possess that universal aspect which some, without scriptural warrant, have appended to it.

Although then Christ be not a *surety* for and to *all*, yet, O let us admire the abundant grace—the rich liberality—the Divine love—the great compassion—the unparalleled condescension, that led him to become *the surety* of *any*, and which enables any to apprehend him, personally, as *their own* Divine *Surety*, by faith in his blood. “Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed;” namely, the children of promise, whom the Lord hath blessed. Heb. vi. 13, 14.

And why should any be *indifferent* to the glad tidings of the Gospel relative to the *suretyship* of Christ? When Christ addressed the promiscuous throng, who attended his ministry? He draws their attention to *the superior claims* of his Gospel, where he says—“labour not for the meat which perisheth, but for that which endureth to everlasting life, which the Son of man shall give unto you, for him hath God the Father sealed.” Again he reminds those individuals who thought lightly of his Gospel, of their awful responsibility—accumulated guilt—inexcusable folly, and imminent danger, when he thus speaks,—“Ye will not come unto me that ye might have life.” Let then the powerful question of an inspired writer sink deeply into all our minds—

“How shall we escape if we neglect so great salvation.”

Suffer me now to entreat the reader to lend me his further candid and sober attention, whilst I advert briefly to *the mystery of Christ's intercession* before the throne of the Most High, as materially tending to illustrate “the present truth,” which we are so anxiously considering, and so eager to establish, as involving *the honour* of Messiah—the comfort, edification, stability, and purification of his people, and the ingathering of immortal souls to the true Shiloh—“the Great Apostle and High Priest of our profession.”

The *intercession* of Christ in the “Tabernacle which the Lord pitched, and not man,” may be regarded as the *perpetual recognition* of the affecting catastrophe of the introduction of moral evil—when by the sin, or *offence of one man*, “judgment came upon all men to condemnation,” because the *whole Adamic race* were considered and treated as one in their progenitor.—“For if by one man's offence death reigned by one, *much more* they which receive abundance of grace and the gift of righteousness, shall reign in life by one, Jesus Christ.”

The intercession of the Lord Jesus is pointed at by the Holy Ghost as the grand *climax* of the *Christian's privileges*—“Who is he that condemneth? it is Christ that died: yea rather that has risen again, who also maketh *intercession* for us:” namely, for all who believe in the name of Jesus.

Christ's *Priesthood* is founded on his divine *oblation* and sacrifice ; and his intercessory office on both his sacrifice and his glorious Priesthood.—For he hath not entered into the holy place with the blood of others, but with his *own blood*. Heb. ix. 12.

It may be interesting and edifying to inquire in this part of our meditations, *who* it is who is engaged in the great work of *intercession*?—*where* our blessed High Priest carries on this great work?—for *what purposes* and gracious designs Jesus intercedes? and then to point out the certain *efficiency* of Christ's intercession—its *specific* nature, or for whom, or what persons Jesus maketh intercession in the realms of light and glory.

The Spirit of Jehovah lays great stress on the *character* of our most blessed Intercessor, considered as the High Priest of our profession.

The Holy Ghost, by the mouth of Zechariah, speaks of Christ as a Priest upon *his Throne*—a Royal Priest—one who combines in himself both the *royal* and the *priestly* offices.

The sacred poet, in Spirit, saith—"I have sworn, that thou art a *Priest for ever* after the *order* of Melchisedeck. The Lord Jesus was not a Priest after the *order* of Aaron, but after the *order* of Melchisedeck. He sprang from the tribe of Judah, of which *nothing* is said concerning priesthood ; which signifies that the *successional* Aaronical priesthood was to be abolished, and to give place to the *perpetual* and unsuccessional priesthood of Jesus ; whose

Priesthood is designed to continue to the *consummation* of all things—till he shall have delivered up the Mediatorial Kingdom to God the Father, according to the previous arrangements of a well-ordered covenant.

The Priesthood of Jesus was *typified* by that of Melchisedeck, in connection with the Aaronical Priesthood, especially as manifested in the great and significant transactions of the annual expiation when the Jewish High Priest went into the holy place, and sprinkled the blood of the sacrifice *seven times* before the mercy seat, to signify the *perfection* of that sacrifice which Jesus offered and actually took with him into the true holy place on high, and likewise the necessity of a *believing application* of his precious blood to the guilty conscience.

Christ hath been constituted a Priest after the most solemn manner, *by the oath* of Jehovah himself:—"I have *sworn* and will not repent, thou art a Priest for ever, after the *order* of Melchisedeck." To Jesus our Priest it is divinely promised, that he shall have many willing subjects—"Thy people shall be willing, in the day of thy power:"—that his progeny shall be numerous, like the drops of morning dew:—that the heads or chiefs, or kings and governors over many countries should be wounded, to make way for the establishment of the success of his Gospel, the results of his Royal Priesthood; and that though he should drink of the brook by the way, alluding to the brook Cedron, which conveyed

away the filth of the sacrifices from the Temple:—that although he should suffer and die, as a bleeding victim, for the sins of his people, that nevertheless he should *lift up the head*, which was to be accomplished in his glorious resurrection and triumphant ascension to glory; and in his exaltation to the right hand of power in heaven.

The Lord Jesus is said to be a *Great High Priest*—great, because he is a Divine High Priest—Immanuel, God with us:—greater infinitely than all the priests under the old economy put together—great, because his sacrifice was more precious: more availing: more fragrant than all which had ever preceded it—great, because whatever excellences might have existed in the old typical priesthood, in any degree, were to be seen in Christ in infinite perfection and glory.—“For we *have* a Great High Priest”—all believers are *interested* in such a one;—“Jesus, the Son of God, who hath passed into the heavens;”—ergo—“therefore, let us hold fast the profession of our faith, without wavering.” O what a powerful argument to Christian *steadfastness* is here!

Christ’s priesthood *abideth*. The old symbolical priesthood was *successional*, by reason of death; but Jesus “ever liveth to make intercession:” and inasmuch as the Great High Priest, Jesus, hath appeared in the flesh, a *successional priesthood* is no more—is no longer needed: for what need can there be of *the type* when the *substance* hath been exhibited?—

“The Sun of Righteousness” having now arisen in his brightness and noontide splendour, the shadows of the law have for ever passed away.

Christ is a Great High Priest because his intercession *is always effectual*, by reason of its *perfection*. The intercession of the symbolic high priest might or might not be effectual for those on whose behalf he pleaded: he might often *fail*, but Jesus *never*.

Where does Jesus *intercede*? “He is not here, but is risen.” He intercedes not in courts below, but in heaven itself—the true holy place above, whither the forerunner is for us entered, even Jesus, made an High Priest for ever, after the order of Melchisedeck. In this high abode precious Faith fixes her steady and confiding gaze on Christ, in the discharge of the duties of his high and responsible office—“For we walk by faith, and not by sight.”

And *with whom* doth Jesus intercede? With the Father of spirits, the Saviour pleads—“I will,” saith he to him, “that they whom thou hast given me may be with me where I am, that they may behold my glory.” Christ maketh intercession for the *saints*, let it be remembered, according to *the will* of God; which will is the salvation of all that believe in Jesus;—so that the intercession of the Son of God and the *will* of the Father are seen harmoniously blending together. What a motive to the firmest and most delightful confidence in the intercession of Jesus.

And for what grand and interesting *purpose* does

Jesus intercede? Christ makes intercession, that his people may *be kept*.—"Holy Father, *keep* through thine own name those whom thou hast given me."—Keep them in thine hands—keep them in the rich possession of all spiritual blessings, and of all new covenant favours—keep them in the *exercise* of a Divine faith to feed on my love, grace, and sacrifice—keep them in the sealing of the Holy Ghost to the day of redemption, to the full enjoyment of life everlasting.

Jesus *died* to *procure* all spiritual good things for his people, and he graciously *intercedes* for the *actual application* of them to *all* that believe. So that when *any* are called, washed in his blood, and are justified by his righteousness, and sanctified by his Spirit, there, in such lively instances of sovereign grace, you see the delightful fruit and the blessed effect of the intercession of our great High Priest in the true holy place above.

But for *whom* does Jesus *intercede*?—"Wherefore he is able," saith the Apostle, "to save to the very *uttermost* all *that come unto God by him*, seeing he ever liveth to make intercession for *them*." The *ability* here mentioned, is not the *absolute* ability of Christ as God; but his ability as founded in, and connected with, his *priestly character* and office. In the discharge of this office, Christ hath power to save from death, hell, sin, Satan, and the world; actually exercising that ability towards all *that believe* in his name, for they are saved in himself.

Such he saves to the *uttermost*, whatever may have been the nature of their character, or the number of their sins, and notwithstanding all the difficulties that may stand in the way of their being brought finally to glory. Thus Mary Magdalene, the thief on the cross, Saul the persecutor, and Corinthian sinners of the deepest die, were saved to the *uttermost* by Jesus, our great High Priest, and are now with him beholding his glory.

But *in whom* does Jesus exert his *ability* to save? In the discharge of his intercessory office, I reply, in *all* that come to God by him—in all who by faith look to him as the only way of access to the Father. These are they whom the Father hath graciously given to the Son.—“For all that the Father hath given to me,” saith Christ, “shall *come* to me.”

The persons then given by the Father to Christ to be *redeemed by his blood*, are the very persons for whom he *intercedes above*. They “come to God by him” through believing, and thus rejecting resolutely all *other intercessors*, trust in his advocacy entirely and exclusively.

Here, then, we behold the election of grace, the atonement of Jesus, and the intercession of Christ, all blending and sweetly harmonizing together in the full accomplishment of the final salvation of his ransomed flock; just as the beautiful and *varied colours* and delicate tints of the rainbow are softly and harmoniously combined together in that magnificent arch.

In the sacred visions of the Apocalypse, Christ, the King of Glory, is represented as having his head encircled with the rainbow, in sight like an emerald; which reminds us that Christ is the glory of the covenant of grace, and that, though its dispensations may *vary*, yet that covenant itself is *ever the same*—thus resembling the beautiful emerald: and when we therefore look at the rainbow, as it appears in the heavens, we ought to be reminded that the *advocacy* of Jesus on high is delightfully and accordantly *blended* with his *atoning sacrifice*, his infinitely *efficacious death* and sufferings, which he endured in the tabernacle of his human nature here below.

Let us then rejoice exceedingly and exult greatly in the idea that Jesus Christ pleads *for ever above* for those on whose behalf he presented his Divine *oblation*, to the Father, in “this present evil world” which we inhabit.

When the Apostle John would furnish the penitent believing soul, who is indeed often but too apt to write bitter things against himself, and thus to give way to the fears of a withering despondency: when, I say, the inspired writer would present an effectual *antidote* against such an injurious tendency, he declares, “If any man sin”—and what child of God will dare say he does not sin?—“we have an Advocate with the Father, even Jesus Christ the righteous.”

The advocacy of Christ is here obviously spoken of, not indeed, let it be observed, as being *universal*

in its aspect, but as firmly bound and closely linked with the interests of his *believing* people. But on what ground or basis does Christ advocate for his people? certainly on the score of the momentous *fact*, that he gave himself to be a *propitiation* for their sins. Thus it is manifest that he pleads effectually as a *priest* in heaven for them individually and collectively, in whose behalf he so graciously devoted himself as a *propitiatory sacrifice*, to the Father of spirits, on the earth.

Christ himself has plainly assured us, in his intercessory prayer, that beautiful and exact *model* of his effectual advocacy on high, *for whom* he prays and intercedes, and for whom he does not.

For speaking of his *own*—of those whom his Divine Father had graciously given him, “*out of the world* ;” he saith distinctly—“ I pray for *them*, I pray not for the world, but for *them* ;” repeating the word *them*, to show *clearly*, and to mark *distinctly*, the importance and *peculiarity* attached to it: “ for *them*,” he saith, “ which thou hast given me, for *they are thine*.”

Now Jesus Christ undeniably teaches us here, most expressly, that his Divine intercession is limited to those whom the Father gave to him: and for what purpose did the Father bestow this gift on his dear Son? why that he might, in due time, lay down his invaluable life as a *ransom* for them—that he might suffer, bleed, and die, to atone for their sins; therefore, they having been purchased with

his *atoning blood*, he prayeth—maketh intercession for *them*, and not for *the world*, which he hath not purchased—for whose sins he died not to atone—for whom he suffered not.

But did not Jesus pray for *his murderers* when suspended on the accursed tree? Yes: he cried—“Father, forgive them, for they know not what they do;” and who can reasonably doubt but that those *very persons* for whom he breathed forth his earnest prayer and intercession on the cross, are now with him before the throne, experiencing the full effect of his earnest cry, “Father, forgive them?” Doubtless this is the case, because “him the Father heareth always,” and because “he ever liveth to make *intercession*” according to the Father’s will.

Does not the Lord Jesus speak of his people—his believing disciples, as in a peculiar sense his *own*?—“Having loved his *own* which were in the world, he loved them to the end”—or to perfection. But in what way did the persons here referred to become his *own* special and peculiar property?—certainly by the shedding of *his blood* for them. But Christ does not call every man peculiarly his *own*, and therefore he hath not given himself a redemption-price for *all*.

It is evident then, that Jesus gave himself a sacrifice *as a Priest* for those on whose account he intercedes as an *Advocate* in glory; and seeing that Messiah does not intercede *for all*, but for a chosen, special, and blood-bought people, therefore, we conclude, Christ’s *oblation* and Christ’s *intercession* being

of *equal extent*, that he did not present himself to the Father as a sacrifice for every individual person of the family of man, but for those whom the Father hath graciously and wisely committed to his mediatorial care, and for whom he never ceases to plead in the courts above.

Can it be supposed for a moment, that the Lord Jesus made an atonement—*offered himself*, to make satisfaction to Divine Justice for the sins of those persons whose crimes he himself pronounced to be of an *unpardonable nature*—that he suffered and died for those who had committed that sin against the Holy Ghost, which is unpardonable? Matt. xii. 32.

Shall we suppose that Christ died for such as he would not himself pray for and for whom he has commanded his people not to pray? 1 John v. Or shall it be imagined that Jesus *died*—offered himself as a sacrifice of *infinite value* for multitudes of souls who have already died without hope—without God in the world, and have perished in their sins both before and after his glorious manifestation in the flesh?

But do not the sacred Scriptures, notwithstanding, furnish us with the strongest motives and encouragements to meditate deeply and frequently on the *inconceivable importance* and advantages connected with the glorious intercession of Christ, and to stretch forth the withered arm in order to avail ourselves of its rich benefits and blessings?

Yes, the liberality and blessed *extent* of the Cove-

nant of Grace established in the blood of Jesus—the very *benevolent* design of Christ’s mission, who came “to seek and save that which was lost”—the invitations of his love, seeing that “the Spirit and the Bride say, come”—the *pity* which moved the Saviour to become an intercessor: one among a thousand—the meltings of that Divine *compassion* which still dwells in his heart; and the *benevolent* character of the intercession of Christ itself, being designed to open the freest access to the Father for the guilty and the miserable! together with the idea that Jehovah hath shown forth, in the salvation of some of the greatest of sinners, a *pattern* of all long-suffering to those who should hereafter *believe* in Christ to life everlasting.

All—all these, and many such-like enlivening thoughts and stimulating considerations should encourage the trembling penitent to trust unwaveringly in that Divine *advocacy* of Jesus Christ the righteous, which never yet *disappointed*, and never will disappoint, any who have believed the testimony of the Holy Ghost concerning it. If any man *thirst*, therefore, for an interest in *Christ’s intercession*, let him come to Jesus and drink, that his soul may be fully satisfied and divinely refreshed with those *living waters* which flow from it to all the saints on earth.

In pursuing the momentous *inquiry* before us, it may be profitable and no less inviting to contemplate briefly *the vast and inconceivable degree of soli-*

citude which the Lord Jesus himself evidently cultivated in the most complete success of his stupendous *undertaking*.

The awful and tremendous *hour* of a Saviour's sufferings seems to have been *ever before his eyes*. It was the solemn *hour decreed* in the courts above, from of old—from everlasting:—the *hour predicted* by ancient seers—*typified* in the daily evening sacrifice—the accepted hour—the hour of the noblest—the greatest transaction that the world *ever beheld*, or ever will see:—the hour in which that great redemption was wrought, which will afford the most lively ground of satisfaction and holy triumph *to the best part of the intelligent creation*, consisting of those happy spirits who kept their first estate and the souls of just men made perfect, now and for evermore.

The Lord Jesus referred to the *deep and lively interest* which he took in the success of his great atonement, when he said to her through whom he became the participant of the nature of the seed of Abraham—"Woman, what have I to do with thee? *mine hour* is not yet come." As if he had said, of what small importance is any earthly *relationship which I bear to thee* when compared to the great and solemn transaction of *that hour* in the which my soul shall be made an *offering* for sin, when it shall please the Father to *bruise* me for the healing of my people, for whose transgressions I shall then be sorely "*stricken*."

Again, Christ said, addressing his heavenly Father—"Father, what shall I say, save me from *this hour*? but to this end came I unto this hour," in which I am about to suffer, in order to deliver the objects of my infinite love and tender pity from suffering and eternal death.

Again, when Jesus would refer to the *inconceivable solicitude* which he felt in the success of the objects connected with his sacrificial death, he said to the Jews—"Destroy this temple,"—the temple in which dwelt the fulness of the Godhead, "and in three days *I will raise it up.*"

O with what solicitude did the Saviour contemplate the results of his *one offering*, when he said—"I have a baptism to be baptized with, and how *am I straitened* till it be accomplished!" 'Tis as if Christ had said, what soul pangs do I feel till I be baptized in my *own blood*, and thus become the Great Deliverer of those immortal souls which would otherwise be inevitably detained in everlasting chains of the most galling and cruel bondage.

Again, the Saviour exhibited a similar degree of *intense interest* in the performance of the objects of his mission and vicarious sacrifice, when he said to the Roman Governor, Pilate, his judge—"Thou couldest have *no power* at all against me unless it were given to thee from above." Does not the Lord Jesus here refer to the Divine *decree*—"Then thou spakest in *vision* to thine holy one, and saidst, I have laid *help* upon one that is mighty, one chosen

out of the people :” to do what ? certainly to accomplish the *salvation* of many ; yea, of all who seek it in the Lord’s appointed way, and whom he died to save.

And when the solemn hour of Christ’s death actually drew near, it is said, “ Then Jesus lifted up his eyes to heaven, and said, Father, the *hour* is come, glorify thy Son, that thy Son may also glorify thee ;” and again, “ I have finished the work which thou gavest me to do :” for as God he here describes that work *as being done* which remained to be done ; he speaks of “ those things which are not as though they were.”

Does the Saviour speak in those passages of deep interest, as though it were *uncertain* whether the grand *designs* of his blood-shedding would be accomplished or not—as though he died, properly speaking, as some say and insinuate, *to save no one* ? —Does he speak as if he intended by his efficacious death *merely* to throw open a door of salvation merely to render it possible, or as though he *knew* most assuredly that he should lay, in his sacrifice, a solid basement for the *certain emancipation* and eternal salvation of countless myriads ?

Again, when the Saviour speaks of that lively symbol of his death and atonement, *the passover*, he says, “ With desire have I *desired* to eat of this passover with you before I suffer.” Does not Jesus here allude to the great temporal *deliverance* connected with the institution of the *Paschal Lamb*, as

a most significant figure of the *greater deliverance* to be most surely *secured* by *his own sacrifice*?

It is written concerning Messiah—"He shall see of the travail of his soul and be satisfied;" and how was Christ to see the *travail*—the deep pangs of his soul, and to be satisfied, but by beholding *the final salvation* of those for whom he so intensely suffered?

"This," saith Christ, "is the will of him that sent me, that *of all* that the Father hath given me I should *lose nothing*." If there were *one object* which afforded Christ more delight than another, it was the grand *idea* that his sufferings would not *be fruitless*, but pregnant with the most happy results—the redemption of his church and people. But, according to the contrary ideas sought to be established by many, instead of Christ's losing nothing, he might indeed *lose everything*, so far as his *atoning blood* is concerned. Now I ask, do such persons exhibit any great *jealousy* for the *honor* of Christ's atonement—the magnitude of his great propitiatory sacrifice? But, oh! how vastly *different* is the grand and sublime thought conveyed by the language of Jesus himself at his crucifixion, when he exclaimed "*it is finished!*" Now the gracious decree of the Father is come to the birth—now the voice of prophecy is fulfilled—now the lively symbols of the Ceremonial Law are unfolded and substantiated in the greatest of all sacrifices—now reconciliation is made for sin—now an everlasting righteousness is brought in, which is "unto and upon all

that believe"—now is sealed the vision and prophecy—now Satan's *head* is bruised in the bruising of my *heel*—now Heaven's high arches ring with sweetest, loudest, hallelujahs—now the immovable basis of the *salvation* of countless multitudes is firmly laid—now glory is brought "to God in the highest"—now there is "on earth, peace and goodwill toward man."

The Lord of Glory, *knowing* most assuredly that *his sheep* should be brought into his fold—that he should see his *seed*—that he fought in death "not as one that beateth the air," but to *insure* the most blessed of all conquests, a complete victory on his own behalf and on the behalf of his people; and that the Father should be glorified in the Son—that he should *lose nothing*, but certainly gain and *win all* that was intended and *designed*:—for this "joy that was set before him, he endured the cross, despising the shame, and is now sat down on the right hand of God; from thenceforth expecting till all his enemies shall be made his footstool"—till all things in heaven and in earth shall be put "*under his feet*."

The Lord Jesus felt the *deepest solicitude* about the success of his atoning sacrifice; not because his atonement was *universal*, but because it was *certain in its issues*, and sure in its delightful results and designs; therefore he said—"Verily, verily, I say unto you, except a *grain* of wheat falleth into the ground and *die*, it abideth alone; but if it *die*, it

bringeth forth *much fruit* ;” which *fruit* can be nothing less than the “bringing of *many* sons unto *glory*.”

And why should the inspired writer speak such sublime things concerning the greatness of the “*love of Christ*” ?—why does he so pathetically and vehemently *extol* its lengths, its heights, its breadths, its depths ?—why does he with such fervour assert that it “*passeth knowledge* ?” and then, with such delight, advert to the great *atonement* flowing from the exercise of it, if persons may be the objects of that amazing love and be interested in that great sacrifice as offered for them, which issued from it, and after all die in their sins, as the doctrine of a universal atonement would insinuate and seek to maintain ?

But, blessed be God, the *love* of Christ towards its *objects* is too great, and the atonement flowing from it too efficacious, to admit of any thing short of the *final* salvation of the objects of Jesu’s love—the persons interested in his atonement, or for whose sakes he became a sacrificial victim.

Oh what *abundant cause* of holy and *sacred joy* in Christ is here presented to the view of all believing souls ! therefore let us “*rejoice* in the Lord always, and again I say *rejoice*.”

And is it not equally true, that the exhibitions of a Saviour’s *love*, as proclaimed in the Gospel, are most strikingly adapted to allure the souls of men—of sinners in general, to himself, and to induce them

to put their unwavering trust “under the shadow of his wings,” in the faith of his incomprehensible love?

We may now be somewhat prepared to consider briefly the *inconceivable concern* with which the atoning sacrifice of Christ, and its amazing results, are regarded by Jehovah the Father himself.

Those highly favoured persons who were given to Christ in the purpose of redemption, are spoken of as being in a highly specific sense his own, *the reciprocal property* of the Father and the Son.—“Thine,” saith Christ, “they were, and thou gavest them me.”

Believers in Jesus are represented as being most acceptable to the Father, in Christ the Son—in *him* they are regarded as Jehovah’s peculiar treasure—“he hath made us *accepted* in the beloved.” The Father is *well-pleased* with his dear Son, and most assuredly with all who are united to him by faith.

Listen for a moment to what the Father saith concerning Jesus, by the mouth of Isaiah the Prophet—“Behold my Servant whom I uphold, mine elect in whom my soul delighteth:” who can fully understand the sacred pleasure and delight with which the Father regarded the *mediatorial engagements* of his dear Son?—why? because his soul was fully bent on the complete accomplishment of all those great objects *and designs* associated with them; and therefore we are assured that the objects of redeeming love are to be dealt with in the exercise

of the greatest tenderness—"a bruised reed shall he not break," but support, "and the smoking flax shall he not quench," but inflame—"he shall bring forth judgment unto truth:" establishing the claims of his glorious Gospel—facilitating its certain triumphs—manifesting its divine power, and illustrating its glories in the final salvation of his own redeemed people.

The Father determined, from everlasting, that no amount of discouragement should prevent Messiah, his Son, from going *effectually* through the great work which he had undertaken—"He shall not *fail*, nor be discouraged, till he have set judgment on the earth"—till he have overthrown the idolatrous altars—established the claims of the divine Triune Jehovah to universal homage—vindicated his own right to reign in the hearts and souls of all his people—fully exhibited the power of his Gospel, and dashed to pieces all opposing powers.—"And *the isles* shall wait for his law;" gladly submitting to his divine authority, and joyfully embracing the welcome tidings of his salvation.

Behold here, then, the solemn *determinations* of the Father respecting the extension of Messiah's kingdom—the *inconceivable interest* which he cultivates in the successful *results* of that sacrifice which was presented to him "for a sweet smelling savor."

There is a peculiar beauty in that sacred ode of Zion, the second Psalm, strikingly illustrative of the point now in contemplation. This is one of those

inspired and truly edifying songs which evidently relate to the glorious kingdom of the Lord Jesus.

The opponents of Messiah's kingdom are here spoken of as being numerous, potent, and subtle. Mark the forcible *expostulation* addressed to them—"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against Jehovah and against his anointed:" that is, Messiah, which word signifies the Anointed One.

Behold the enemies of Christ now mustering their numerous forces, gathering their armies, combining their councils, girding on their armour to go forth against Christ and his spiritual kingdom.

But behold Jehovah *derides* all their efforts, *mocks* all their futile schemes—"He that sitteth in the heavens shall laugh, the Lord shall have them in derision."

Listen to the solemn determinations of Jehovah, the Father—"Yet," saith he, "have I set my King," namely, King Jesus, "on my holy hill of Zion:" yes, though even earth and hell combined should never so violently oppose his reign.

Now catch the glad accents issuing from the throne of the Father's glory—"I will declare," saith he, "the *decree*," namely, that which relates to the *intercessory office* of Christ in the courts of heaven above—"Ask of me," saith the Father to the Son, "and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Then the sovereigns of the world—the great and the noble, are both exhorted and threatened—“Be wise now, therefore, O ye kings, ye judges of the earth, lest I break you in pieces like a potter’s vessel, and vex you in my sore displeasure.”

Is not Jehovah even now *dashing* in pieces and *vexing* in the exercise of his just displeasure those powers, potentates, and kingdoms which, in the very nature of their constitutions, are opposed to the welfare of Messiah’s empire?

And now mark the Father’s solemn admonition and injunction, addressed to all, great and small—the prince and the peasant—the king and the subject—the noble and ignoble—“Kiss the Son,”—kiss him in the *homage* of the soul—in the exercise of *supreme* affection to his name—in the obedience of *faith*, and an unreserved dedication to his service. See how this injunction is supported—“Kiss the Son lest he be angry, and ye perish from the way when his *wrath* is kindled but a little.” There are many things that the spirit of a man may endure—may grapple with, but who, among all the sons of men, can endure the wrath of the Lamb?—can stand when he is angry? His wrath is hell. But what is his *favour*? That is *heaven* begun on earth: for, “blessed,” saith Jehovah, the Father, “are all they who *trust* in him.” This is a blessing which none can reverse, and which nothing short of the glory of heaven can fully unfold.

Are we not taught here that the Father is inflexibly *determined* to vindicate the honour of his dear Son,

and to prove the *merit* and power of his *sacrifice*, in the full establishment of his *reign* in the souls of all those for whose salvation he poured out his most precious blood ?

Isaiah the Prophet furnishes us with another beautiful illustration of the Father's fixed *determination* to honour his Son in the successful results of his divine sacrifice. Isaiah xlix. 1—6.

In this beautiful and sublime portion of divine writ, Messiah, the Son, demands the attention of the islands of the seas, to whom he thus addresses himself—"Listen, O isles, unto me," hear and *believe*, and ye shall *live*. He describes his own interesting character—"The Lord hath called me from the womb ; from the bowels of my mother hath he made mention of *my name* ;" for even then it was said of Jesus, "that holy thing which shall be born of thee shall be called the Son of God."

Verse 2nd.—"And he hath made my mouth like a sharp sword," &c. Who can think of the majesty and *power* of Christ's word—the *keenness* of his rebukes—the superior excellency of his doctrine—the consolatory nature of his promises—the instructive character of his heavenly *discourses*, without perceiving how admirably the portraiture of the Prophet agrees with the *original*—with the unrivalled character of his Lord and Master—the Great Messiah ?

In verse 3rd we have the Father's address to the Son—"And he said unto me, Thou art my servant, O Israel, in whom I will be glorified." Here Messiah

is called by the Father *Israel*, because the Church, the spiritual Israel, and Christ, are one ; and in both the Father is glorified and greatly exalted.

Verse 4th, Messiah thus complains of the hardness of the hearts of men, the unbelief of those to whom he was sent—"Then I said, I have laboured in vain, I have spent my strength for nought." So it was in regard to many who saw Christ's miracles and heard his words : "yet surely my *judgment* is with my God." The Father approves of what I have done, and said—I shall certainly obtain from him a favourable judgment.—"And my work is with my God : " he will rightly estimate *the value of my sacrifice* and blood, and will certainly give to me a *sure* and an *equitable reward* in the *ingathering of souls* to myself, and in giving me to see my blood-bought family at last in glory.

Verse 5th, "And now, saith the Lord that formed me to be his servant from the womb," who appointed me to *finish* his *work* in the *redemption* of my people, "to bring Jacob again to him," to effectuate fully the recovery of my elect, the *spiritual seed* of Jacob, in a way of grace and glory. "Though Israel be not gathered"—though professing Israel, after the flesh, should not form a part of the joyful harvest of my *death* and sufferings,—"yet shall I be glorious in the eyes of the Lord"—yet will my Father be *greatly pleased* for my righteousness' sake, seeing his law will hereby be magnified and made honourable in the eyes of elect angels and all believing men.

Verse 6th, the Father expresses the most tender *sympathy* towards his dear Son, and solemnly engages to bestow on him a *large reward*, to consist in the spiritual restoration of the tribes of Jacob, the *conversion of the Jews*, and in the successful *triumphs* of the Gospel among the poor benighted and idolatrous Gentiles. And he said, "It is a light thing, that thou shouldest raise up the tribes of Jacob, and restore the preserved of Israel. I will give thee to be a light to the Gentiles, that thou mayest be for my salvation to the ends of the earth."

In this place, the Father encouragingly reminds the Son that the *spiritual* resurrection of the tribes of Jacob, and the regenerating and morally healing restoration of the preserved of Israel, might justly be regarded as "a light thing," when *compared* with the destined wide extent of those amazing spiritual and salutary conquests which were to be obtained through the power of the Gospel among the Gentile nations.

Messiah is also encouragingly reminded of that glorious and beneficial *light* which he should most certainly diffuse over the morally degraded and now benighted Gentile world.—"I will also give thee to be a *light* to the Gentiles," who have long sat "in darkness and in the region and shadow of death:" but thou shalt be a light to them indeed, to show them the sadness of their moral state, as ungodly by nature and by practice:—to convince them most fully and effectually of their abominable idolatries, so as

to lead to the entire, most prompt, and penitential abandonment of them. Thou shalt be *a light* to them to make them acquainted with the delightful fact that "God is a Spirit, and that they that worship him must worship him in spirit and in truth:"—to point out to them *distinctly* and satisfactorily the way of pardon, complete justification in the sight of God, and eternal life; and to give them especially "the light of the knowledge of the glory of God, in the face of Jesus Christ,"—"That thou mayest be my *salvation* to the ends of the earth."

Mark, it is not said by the Father to Christ, that thou mayest throw open the door of mercy and render *salvation* possible to the ends of the earth, suspending *all the rest* on man's feeble and ineffectual efforts: but *much more* is said, namely, "that thou mayest be my *salvation* to the ends of the earth," by introducing unnumbered myriads into the full possession—the actual realisation and personal enjoyment of all its invaluable benefits and blessings.

I beg the reader's indulgence here, whilst I proceed to remind him of the *exact correspondence* which is evidently to be found existing between the *Old* and the *New Testaments*, on the interesting point before us relative to the vast concern which the Father cultivates in the *successful issue* of the work and *sacrifice* of Jesus, his dear Son.

When Jesus offered that fervent prayer, "Father, glorify thy name," what was the prompt and satisfactory reply? "I have both glorified it, and *will glorify*

it again.” The manifestation of Christ’s glory in the salvation of those whose iniquities were laid upon him by *Divine appointment* evidently lies near the Father’s heart; nor shall he lose his glory in regard to *any soul* for whom he suffered and bled on the accursed tree.

Again we hear the Saviour thus exulting in the *certainty* of the success of his work at the *period* in which he instituted *the affecting memorials of dying love*—“Now is the Son of Man glorified, and God is glorified in him; and if God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.” Are we not here assured that the glory of the Father and that of his dear Son are bound up with each other, and *closely linked together* in the great plan of redeeming love?—that Jesus shall most surely obtain his reward, which consists not only in rendering salvation *possible*, in opening the door of mercy to the perishing and the guilty; but *in actually saving* believing souls, who were once “ready to perish;” and in introducing all for whom he died into those everlasting mansions which are already prepared for them above.

And on this grand and glorious *consummation* of things *the heart of the Father* is fully and irrevocably set, therefore Christ solemnly declares—“If any man serve me, him will my Father honour; and where I am there shall my servant be.”

Now if it be so indubitably certain that the heart of the Father is thus firmly set on the *final salvation* of

all for whom his Son gave himself as a *ransom* on the cross, O what encouragement is here to flee to the refuge set before us in the Gospel, to trust in the *merit* and righteousness of God's dear Son for present peace and eternal life; and resolutely and for ever to renounce every other ground of hope.

I will now proceed to entreat the patient and close attention of the reader to the *character* and *work* of the *Holy Ghost*, in their distinct bearing on the *specific* nature and *designs* of Christ's sacrifice, in connection with the certainty of its glorious issues and blessed results.

Let it then be distinctly borne in mind, that the *two great leading promises* of the sacred Scriptures relate to the advent of Christ and the coming of the Holy Ghost.

Thus the coming of Christ may be regarded as the *leading promise* of the old economy of a former dispensation, whilst the coming of the Holy Ghost is the *great promise* pertaining to the present dispensation of divine mercy and grace. Hence the *query* in connection with which the Apostle exhibits the remarkable *contrast* which exists between the *former* and the *present* dispensation:—"How shall not the ministration of the Spirit be rather glorious?" namely, that powerful ministration which is intended to write the law of God upon the hearts of all his children, and to perform wonders of grace in the souls of all that believe.

The Holy Ghost *co-operates* most cordially as one of the blessed Persons in the Triune Jehovah, with

the Father and the Son, in the election of grace—in the great redemption founded in the sacrifice of Christ in sanctifying and saving the souls of men.

The work and character of the Holy Ghost form a blessed part *of the mystery of the Gospel*: we accordingly read of “the mystery of God;” that is, of God the Holy Ghost. The Apostle when writing to believers in Colosse, carefully reminds them of his most earnest desire that they might attain unto “all *riches* of the full assurance of understanding to the acknowledgment of the mystery of God,” namely, of the Spirit, “and of the Father, and of Christ;” for well the Apostle knew that without the knowledge of “*the mystery*” of the Holy Ghost in his gracious operations on the soul, neither the mystery of the Father’s amazing love, nor the mystery of the glorious grace of the Son, in a way of delightful experience and personal enjoyment, could either *be known*, or felt, or spiritually realised in the soul.

The Holy Ghost was figuratively *promised* under the *Old Testament as well as in the New*, under the idea of water, and water-floods, especially in *connection with* the great theme of REDEEMING LOVE; on which all his gracious ministrations do indeed *depend*. (See Isa. xlv. 1—6.) In this beautiful portion of sacred Scripture you have a most striking representation of the enlivening, fertilising, and converting energy of the Holy Ghost, bringing in large accessions of immortal souls to Christ’s kingdom, and sweetly

constraining multitudes in the most willing manner to press into the service of the Son of God.

O that all the children of God may have grace imparted to them to turn this precious encouraging promise, concerning the outpouring of the blessed Spirit, into a most fervent and importunate *prayer* at the "Throne of Grace:" for in what other way can the *moral "wilderness"* of our world be gloriously transformed into a "*fruitful field*?"

The Holy Ghost, let it be carefully observed, is a *Divine Person*, being *essentially one* in the Triune Jehovah—Aleim of Israel: hence the *baptismal rite* is strictly and most expressly commanded to be performed in the *joint* hallowed Name of the Father, Son, and Holy Ghost; a beautiful exhibition of a *Trinity* of Persons as subsisting in the *unity* of the Divine Essence.

The Holy Ghost is, if I may so speak, the *Great Commissioner* of Heaven, sending forth the Ministers of Jesus to their glorious work of preaching Him: for, "How shall they preach except they *be sent*?"

The Holy Ghost is said to be *the Spirit of the Father and of the Son*, to show that he is *one* with the Father and the Son, and to remind us powerfully that his divine ministrations are founded on Christ's finished *work*. (See Romans viii. 9—11.)

The significant emblems of the presence and power of the Holy Ghost on the day of Pentecost, were the mighty "*rushing wind*," strongly to remind us of the amazing energy and glory of his divine ministrations;

and “*cloven tongues of fire,*” to represent symbolically the noble gift of tongues to convey the Gospel to the nations far and near, and the mighty power of that glorious Gospel which, like flames of fire, was intended to consume and overcome everything opposed to its genius and grace : illuminating the ignorant, quickening the dead, and effectually saving the lost.

The Holy Ghost is given to bring men into a *new state of spiritual life* and existence, and thus to introduce them into the kingdom of grace here, and the kingdom of glory hereafter. Thus He operates on immortal souls, that with an eye enlightened by his grace, they may have such a believing sight of the kingdom of Christ as could by *no means* be obtained without it ! and this spiritual life constitutes a divine change—a heavenly birth, which all *must* powerfully feel and experimentally know before they can become the subjects of the King of Glory.

The Holy Ghost graciously teaches *the Abba, Father, cry*. He dwells in every child of light as the Spirit of the Son, crying “*Abba, Father :*” which indicates delightful friendship with the Father, near access to him, filial love, firm confidence, prompt obedience, and evangelical hope. Thus, to those who receive Jesus by faith, He gives power to become the sons of God. The Holy Ghost is “the Spirit of faith,” bestowing the principle of faith in Jesu’s sacrifice, maintaining its power, increasing its energies, together with its delightful and beneficial exercises, and also its spiritual growth.—“Having the same spirit of faith, we

also believe, and therefore speak ;” that is, we boldly and sincerely confess Jesus Christ unto salvation.

The Holy Ghost *graciously seals* believers in Jesus “to the day of redemption,” and freely receiving so great—so rich a benefit at his hands, we are carefully exhorted not to grieve him. He seals “to the day of redemption ;” that is, to the day of the *final resurrection* : for then will be enjoyed the great *redemption* of the body ; which, though it be vile *now*, will then be likened “unto Christ’s glorious body, by the mighty working whereby he is able to subdue all things to himself.”

The work of the Holy Ghost is, (let it be carefully remembered,) *built on the infinitely valuable sacrifice* and death of Christ :—“nevertheless it is *expedient* for you,” saith Jesus, “that *I go away* ;” that is, *in death*, to become a sacrificial victim for you. He, the blessed Spirit, “shall reprove the world,” that is, multitudes of those individuals who form a part of it, “of sin,” as that which God hates, and which is really hateful to all the best part of the creation ; “of sin because they believe not on me ;” for unbelief leaves men in their sins, and as it is a rejection—a despising of Christ, it is indeed a most heinous sin. Thus the Holy Ghost reproves of sin ; showing its detestable character to the inmost recesses of the soul ; leading men to Christ’s atoning blood for the entire removal of its amazing guilt, the free pardon of it, and rendering them the subjects of that internal purification of soul which its divine application invariably conveys.

The Lord the Spirit *dwells* in believers as in his own sacred temple—one Spirit pervades them all—here in this temple composed of spiritual and living materials the Holy Ghost is given “to every man to profit withal, dividing to every one severally as he will.” Here he is divinely adored, earnestly and sincerely loved, greatly delighted in, and cheerfully obeyed as that loving and gracious Spirit, who, in the tenderness of his compassion, seeks the wandering, quickens the dead, illumines the ignorant, purifies the polluted, and begins and carries on the most delightful and beneficial communion between Christ and his believing people.

This blessed Spirit is called the *blessing of Abraham*—“that the blessing of Abraham might come upon the Gentiles that they might receive the Spirit through faith.” The gift of the Holy Ghost was the grand ingredient in the blessing of Abraham, without which no other covenant benefit can possibly be enjoyed by the soul of any individual in the world.

The Holy Ghost is given in answer to Christ’s *intercession*—“I will pray the Father, and he shall give you another Comforter, even the Spirit of truth, whom the world seeth not neither knoweth him.” How can the world *see* the Spirit, having not the eye of faith to behold him in the divine testimony? How can it *know* the Spirit without his own effectual teachings and divine light? Jesus intercedes for the bestowment of the Spirit, that the Spirit may make intercession in our souls; thus stirring us up to “hunger

and thirst after righteousness," that we may be filled with the spiritually good things of the Gospel.

The Lord the Spirit is given to *abide* in the Church *for ever*. Her very *existence* and spiritual being depends on his quickening grace and divine presence. This *perpetual* indwelling and gracious presence of the Spirit is not guaranteed to *every corporate body* of men calling itself "the Church," such as the ecclesiastico-politico Church of Rome, and similar Ecclesiastical Corporations ; but to *all true believers*—to all who being really united to Christ the spiritual Vine, partake of spiritual nourishment and growth from him, and prove their oneness with him, by bringing forth fruit unto God, and continuing to do so, and thus their fruit *remaineth*.

But what is the *leading design* of the ministrations of the Holy Ghost ? It is to glorify Christ *in particular*.—"He shall glorify me." This language shows us the infinite honour which belongs to Jesus, the Spirit's delight in him and divine love to him ; his holy zeal in favour of Christ's cause—the work which he finished—the fellowship which is maintained between the Spirit and Christ—that *reciprocity* and communion of *interest* which exists between the Holy Ghost and the great Messiah, and that the Holy Ghost is *fully bent* on promoting Christ's honour and in magnifying his blessed name.

And through what *mediums* does the Holy Ghost glorify Jesus ? I answer, through the lively oracles which testify of him—through the *preaching of his glorious Gospel* as accompanied by his effectual work-

ing—through the fervent prayer of faith, which *shuts* and *opens* heaven—through the grateful praises of the Lord's Redeemed, which ascend, by Jesus, as fragrant incense to the courts above—through gracious promises sealed in Christ's blood; and those Christian institutions which *are full of the glory of the Lamb that was slain*.

But after what *manner* does the Holy Ghost glorify Christ?—"For he shall take of the things which are mine and show them unto you." All divine inward and spiritual *manifestations* of Christ are the Spirit's work, and his alone; the flesh cannot attain unto them, no, not in the *highest flights* of its wisdom, which is indeed "foolishness with God."

How then is this discovery of the Spirit carried onward? He takes of the things of Christ and also showeth them unto us in his own divine light—He, the Holy Ghost, reveals to our souls Christ's Godhead and glory—his pardoning grace, procured by his blood, in all its fulness—his righteousness he makes known "from faith to faith"—he shows to all that believe the blessed legacy of that inestimable peace which Jesus gives—the efficiency of the Saviour's intercession on high; and the immeasurable glories and excellencies of his constraining and abiding love.

The *effect* of this discovering power of the Holy Ghost is most beneficial and transforming wherever it is realised; for "beholding Christ's glory as in a *glass* we are changed into the same image, from glory to glory, as by the Spirit of the Lord."

But *to whom* does the Holy Ghost "take of the

things of Christ," unfolding them to the inmost soul? I answer, to such *as believe*, in the exercise of that faith of which he himself is the divine author. And who are they? Such they are who were ordained in the councils of the Father to eternal life—for "as many as were ordained to eternal life *believed*"—and "the gift of God is eternal life through Jesus Christ our Lord," in whose sacrifice indeed it is founded.

It will be readily admitted that the "Lord the Spirit" possesses every needed qualification for the due and faithful discharge of his office, undertaken agreeably to the eternal economy of abounding grace.

If therefore the death of Christ constituted a universal atonement, and were intended for the benefit of all, then the solemn engagements of the Holy Ghost would demand the application of the virtue of the sacrifice of Christ to all, seeing that it is the great object of the *office-work* of the Holy Ghost to glorify Christ in this respect.

But the virtue of Christ's death is not thus generally efficacious, therefore the atonement of Christ cannot be of universal extent.

Thus then we perceive by a *scriptural train of thought*, that the Holy Ghost has undertaken, agreeably to the divine economy of grace, to *apply* the efficacy of the sacrifice of Jesus to *all* who were *entrusted into the hands* of Messiah, to be redeemed by his blood—to all who, through grace, should believe in his name; and even the advocates of a universal atone-

ment themselves must and will acknowledge that none but such will be *ultimately* saved.

Who then would not prize, beyond all description, the ministrations of that blessed Spirit, who delights to glorify Christ, in winning souls to him ; by whose loving and gracious influence and power multitudes are brought to repudiate every refuge of lies, and to trust alone in him for salvation ? Concerning all such it is declared, that “he that believeth shall not make haste”—shall not be confounded “world without end.” But if despite be done to “the Spirit of grace,” and this be persisted in, then there is nothing to be rationally anticipated, “but a fearful looking for of fiery indignation, which shall devour the adversaries.”

It now behoves me to remind the readers of this work that there are *other beings* greatly exalted in rank and station who contemplate, with unutterable wonder, love, reverence, and delight, *that great scheme of redemption* founded in the one offering and sacrifice of God’s dear Son ; namely, those happy spirits called angels, surrounding the throne of God.

When the angels of God saw the *glories of creation*—the heavens and the earth finished—beautifully garnished, in the hands of the Lord Jesus Christ, by and for whom they were created, and by whom they now consist—are held together, though balanced on nothing, then those “morning stars sang together” in a most harmonious anthem of grateful thanksgiving and praise, and “the sons of God shouted for joy.”

The *number* of angels is great, beyond the power of human sagacity and calculation to reach or to unfold. They are said to be “an innumerable company of angels,” and as such, souls redeemed by Christ are said to *come* to them—in sweet fellowship—worship, and headship; for Christ the Lord is the head of elect angels and elect men; and as believers we come to them in a community and oneness of interests in Christ Jesus.

Angels “*excel in strength*”—in strength of intellect—in strength of love to their heavenly Master and Lord—in that executive power needful to the accomplishment of those great ends for which they are sometimes employed, in working out the plans and schemes of the providence of the Most High, whether engaged as the executioners of divine vengeance, or the messengers of divine mercy and grace.

Angels followed the footsteps of Messiah—watched him in his *temptation* in the wilderness—trembled at Satan’s audacity—heard the powerful accents dropping from the lips of Christ, which baffled Satan’s *malice*—witnessed his awful conflict and his *complete* conquest over the malicious and daring enemy of God and man; and thus beheld, with delight, the fact *guaranteed*, that he should “destroy death and him that had the power of death,” and in this way enable his believing people to say, “O death, where is thy victory?”

Angels witnessed *the awful scenes of Gethsemane*—heard his fervent cry to his Father, “If it be possible

let this cup pass from me.” There in the garden they—even legions of them—waited his powerful *behests*, his sacred biddings : but the Scriptures relating to his atoning *death* and *sacrifice* could not be broken, therefore no angel was asked *to interfere* to prevent the pouring out of Christ’s “soul unto death,” that he might be “numbered with the transgressors,” and thus make “intercession for the transgressors.”

Angels hovered round the Son of God whilst *he hung upon the cross*, witnessing his awful groans, his agonising tears, his flowing blood, his triumphant shout, filling them with astonishment and admiration, “It is finished.”

They gazed on the darkened sky, saw massive rocks parting asunder, the rending vail of the temple ; fit emblem of throwing open the entrance into the holiest by his rent flesh, given for the life of the world. All these things they saw, and probably performed many of these *signs*, in a way of commission, by the exercise of their own power ; thus attesting the *deep interest* which they felt in proving the divine mission of their Lord and Master, while they looked into the awful mystery of his cross.

To those principalities and powers in the heavenly places was made known by the Church in her glorious *redemption* and certain salvation the manifold wisdom of God : but how could that *manifold wisdom* be seen by them in the great transaction of Calvary, if any one for whom the Saviour *died* and offered himself a divine *sacrifice* should at last fail of being brought

to glory, especially when it is considered that this *sacrifice* was offered according to a *pre-conceived* plan, fore-ordained with a *specific* design in the hands of an almighty Mediator?

Christ was seen of angels at his birth, when the multitude of the heavenly host praised God, and said, "Glory to God in the highest, peace on earth, and good will towards men." They rolled away the stone from the door of the sepulchre, which kept the *witnesses* of his resurrection without, while they wept; they announced the triumphs of that delightful morning, when Jesus burst asunder the prison of the tomb, cheerfully attended his triumphant ascension, accompanied with the solemn voice of a trumpet and shouts of sacred joy; and they (the angels) will certainly come with Christ at his second advent—"For then shall he be revealed, with all his holy angels, in flaming fire, to take vengeance of them that knew not God, and obey not his Gospel."

The sacred word speaks of *good* and *bad* angels—of the obedient and rebellious—of those who were *elect*, and such as were non-elect. The standing of good angels seems not to have been founded originally in any individual *superlative* worth, but in the mysterious arrangements of Jehovah's *sovereignty*, of which *no account* is given to men, and which we understand not; so that a divine election extends *beyond our world*. We therefore see that the election of grace is *uniform* with the divine procedure *elsewhere*, in other parts of the universe of intelligent beings.

Satan, the Prince of the Devils, “was a murderer from the beginning, and abode not in the truth.” He endeavoured at an *early* period to ruin the souls of men, and to undermine Jehovah’s mysterious and benevolent plans towards them, the knowledge of which he some way or other had obtained, when the divine decree issued forth from the throne above concerning Messiah. Let all the angels of God worship him. He and the *rebel* hosts presumptuously withstood the divine fiat—“He abode not in the truth.”

A curse was denounced against the Father of lies *through* the serpent; concerning which it was determined—“I will put enmity between thee and the woman, between thy seed and her seed: it shall bruise thy *head*, and thou shalt bruise his *heel*.” This enmity has been displayed by Satan against the woman on account of Messiah and his sacrifice, down to this moment. Satan *hates the truth*, and therefore he is the great instigator of all *apostacy* from it, which he effects by means of *devices* the most *subtle, gradual, and stealthy*. The *apostacy* of the Church of Rome was brought about by “the Dragon and his angels.” The *Pelagian* and other *heresies* have the same *common origin*; and it is to be apprehended, that the attempt now made to corrupt the doctrine of atonement, and to undermine its *efficiency* and *sovereignty* as pertaining to the election of grace, as well as the attempt to *re-introduce Popery* into this and other lands through the medium of what is called Puseyism, and also through the direct efforts of professed Popish agents,

must be attributed to the Satanic enmity against the promised seed—the Messiah. For if the great design of atonement by Christ may *be defeated* in regard to a great or the greater part of those fallen beings amongst men, whom Jesus *died to rescue*, or for whom he made atonement, calling them *his redeemed*, then Satan would triumph in *Messiah's sad defeat*, and the Dragon and his angels might boast of superiority in the great and awful combat.

But this cannot be, seeing that Christ in all things “must have *the pre-eminence*,” seeing that he is “Lord of hosts, mighty in battle”—“Who is this that cometh from Edom, with dyed garments from Bozrah, this that is glorious in his apparel, travelling in the greatness of his strength”—who? “I that speak in righteousness,” saith the conquering Messiah, “*mighty to save*.”

Angels *love to study* the mystery of the Cross. An inspired writer says, that the Prophets “foretold *the sufferings of Christ and the glory that should follow*.” But if a universal atonement be true—if Christ died merely to render salvation possible, but not to secure effectually *that end* to all for whom his sacrifice was offered, then his ordained sufferings and death instead of being followed with any *certain* “glory,” might have been associated with the most disastrous *defeat* and sad disappointment.

Elect angels survey the great work and atonement of Jesus with *an intensity of interest* of which we, who dwell in tabernacles of clay and in these *prison* houses, can form no adequate idea.

It is probable that through their ministry that *unknown star* was formed which conducted the Eastern Magi to the interesting city of Bethlehem, the scene of a Saviour's birth ; there they brought their offerings and presented to the new-born King "gold, and frankincense, and myrrh:" delightful *presage* of that day when all kings shall fall down before Messiah, and "all nations shall call him blessed."

Jesus Christ says, when speaking of his *believing little ones*, of whom he also declares—"It is not the *will* of my Father in heaven that *one* of these little ones should perish:"—of such, I say, he solemnly affirms, "verily I say unto you, that *their angels* do always behold the face of my Father which is in heaven."

The sacred Scriptures teach us that *angels look—pry into*, with *intense* application of mind, and studious thought, "the sufferings of Christ and the glory that should follow;" and that by the Church in her redemption by blood, is made known to the powers and principalities, angels in their different stations, *ranks*, and degrees, "the manifold wisdom of God;" and likewise that "they are all *ministering* spirits sent forth to minister to them who shall be heirs of salvation,"—for those favoured men who shall appear and be made *manifest* to be "heirs of salvation," agreeably to Jehovah's good pleasure, to the praise of the glory of his abundant grace.

Those happy spirits *rejoice greatly* when they see the tear of penitential sorrow for sin rolling down

the cheek of the redeemed penitent, because in such a repenting sinner they behold the object of the Father's gracious choice—the subject of Christ's *purchase* by the shedding of his blood. Here in this humble penitent they see one called of the Holy Ghost out of darkness into marvellous light, introduced into the way of life, and hastening to the *final* possession of the heavenly glory. No wonder then that there should be *joy* in heaven amongst the angels of God over one sinner that repenteth.

Angels are employed as a sacred *convoy* to introduce the souls of believers, at the hour of their departure from “this present evil world,” to the blessed mansions which are fitted up for their accommodation in glory—to the “house not made with hands, eternal in the heavens.”

But oh what *impenetrable gloom* would hover over those happy spirits above, should *one soul* for whom Jesus *died*—for whose welfare and on whose behalf they behold the Father's face, to receive orders and instructions concerning their best interests—who *pry* incessantly into the worth and *value* of Jesus' precious blood—who hover perpetually around the sons purchased and introduced into Christ's family by his death—who are appointed to watch over and to minister to believing souls on this earth, and to convey, at the close of their earthly pilgrimage, their happy redeemed spirits to heaven:—*what awful gloom*, I say, would overspread the minds of those exalted spirits—those angels that *excel* in strength, if *but one* of the

blood-bought throng should perish at last—if one for whom Messiah Jesus “poured out his soul unto death” and travailed in birth, should at length “be cast into outer darkness, where there is weeping, and wailing, and gnashing of teeth—where the worm dieth not, and the *fire* is not quenched.” But they, the angels, rejoice to know most assuredly that Jesus *died* not in vain—that “for the joy which was set before him”—which included “bringing many sons unto glory,” even all those sheep for whom the good Shepherd gave his life as a ransom—“he endured the cross”—and that all such should finally be with him, where he is, to behold his glory; and therefore they attended his ascension to heaven with shouts of triumph and salvation, and songs of sweetest—loudest melody and everlasting praise.

It may, however, be possible, that some individuals, otherwise well affected towards the truth, may feel some difficulty in the following *objection* to the views which we have expressed, with regard to the atonement.

Should it be so that the atoning death and sacrifice of Christ may be indeed so specific in its relations—so certain in its issues, in respect to *many*—what is to become of those individuals to whom the atoning blood of Christ, though it may, even in relation to them, be associated with some, and not unimportant, collateral benefits, still, what is to become, say you, of those persons to whom the Atonement does not extend its saving power?

Now let it be remembered, that for ought we know— for “secret things belong to God,” the efficacy of the sacrifice of Christ may *extend itself to all who are now in the world*, notwithstanding the apparent improbability of such a supposition. Yet, if it be so, this will be made fully *apparent* by the *universal* outpouring of the Holy Spirit, and the *general* belief of the *testimony* of Jesus.

But if the case should be *otherwise*, let it not be doubted for a moment by the candid inquirer that in the supreme exercise of his divine perfections, and the perfect and just administration of the great affairs of his divine empire, Jehovah will most *surely* adjust everything concerning the *finally* impenitent and unbelieving in *such a way* and manner as to silence every gainsaying tongue, every ungodly and hard speech against his divine procedure, so as to excite the admiration of the *whole* intelligent creation, the warmest *plaudits* of the saved, and to draw from *all others* the appropriate acknowledgment—“*Righteous, O Lord, art thou in thy judgments ; just and true are all thy ways, O thou King of saints.*”

So that when any would ask the question, through an *uncalled-for curiosity*, “what shall this” and that “man do?” or, what shall become of *such* individuals in lands *far* and *near*? The Saviour seems to say, as he actually did to one of his disciples, “what is that” or what is all this, “to thee? follow thou me.”

In this part of our treatise, it may be profitable to

remind the indulgent and candid reader, that there are *no individuals* more deeply interested in the atonement of Christ *than the mystical members of his body*; consisting of such as have, through grace, believed “the truth as it is in Jesus.”

They—the persons named, cannot therefore but feel a powerful concern in everything that relates to the *efficacy* of a Redeemer’s sacrifice—the complete *success* of his great mediation and undertaking in regard to the *work* which he hath finished and made so *complete*.

It is exceedingly refreshing to the soul taught of God, to think of *the multitudes* who have been led—yea, divinely led, to the atonement of Jesus as a safe Rock of confidence—a solid resting-place for the soul seeking salvation in Jesus.

How many, after nights of trembling apprehension and days of sincere mourning for sin, have here found in the blood of Jesus a *resting-place*, like the dove which flew with eager haste to the ark of Noah, for the sole of their foot.

Here the Apostle found *rest* and peace, when, whilst he ruminated on the death of Immanuel, he exclaimed placing the hand of faith on the spiritual Altar, Christ Jesus—“Who is he that condemneth?” But does not the doctrine of a universal atonement tend sadly to weaken our faith and confidence, rather than administer vigour to its blessed exercises, when it affirms that Jesus died for multitudes who will ultimately reap no advantage from that atonement which was effected by his death. Is this a doctrine adapted to

impart “strong consolation to those who have fled *for refuge*” to the cross of Jesus?

The inspired writers *greatly extol* the sublime virtues of the atonement of Christ; should we not then be *extremely jealous of every system*, whether it come from the school of Socinus or from any other whatever which tends to depreciate its worth—to lower the standard of its importance or value?—Should we not be provoked to this jealousy when we hear the holy triumphs of an inspired writer thus bursting forth—“God forbid that I should glory save in the cross of our Lord Jesus Christ, by which I am crucified to the world, and the world is crucified unto me?” Oh if *the energy* of the Cross were thus felt within our souls, thus effecting a *moral crucifixion* there, we could not possibly refrain from joining in the language of the Apostle, and saying—“God forbid that I should glory save *in the cross*” of Jesus; nor from cultivating a *lively concern* in the plenary accomplishment of all its *grand designs*.

The glories of redemption in and through the sacrifice of Christ are illustrated with peculiar force and *attractive beauty* in the sacred volume. The harmonious and solemn harp of prophecy is frequently engaged to sound forth the praises of redeeming love, and to foretell its certain and glorious results.

We wonder not, therefore, that believers in Jesus should have their expectations powerfully excited, and their delightful *anticipations* enlarged, and their lively hopes expanded and invigorated relative to the cer-

tainty and glory of the *fruit* of Christ's sacrifice that they should contemplate with unspeakable pleasure *the glorious prospects* opened to their view through the atoning death of Jesus. O how would they deprecate the possibility of *the least degree of failure* with respect to any grand object associated with the shedding of the blood of such a glorious and heavenly victim !

It was foretold in the opening scenes of divine revelation, that though it would be permitted to Satan to *bruise Messiah's heel*, that he, nevertheless,—the glorious anointed One, should most assuredly bruise *his head*. Satan bruised *the heel* of Christ in his dreadful and intense sufferings on the cross, and is still bruising his heel in harassing and opposing his suffering members, especially on account of their strict *adherence* to the word of God and the testimony of Jesus. But Christ hath bruised the serpent's *head*—has struck in *his atoning blood a death-blow* to Satan's kingdom ; and though many may be destroyed by Satan, yet, there is reason to hope, that there will be a greater number *saved* at last, through Christ's death, than shall be eventually ruined by the great enemy of God and man.

That *temporal redemption* which Jehovah effected for Israel after having been involved in cruel bondage for so long a time, was every way *complete*; what was that temporal redemption but a *lively type* of the more glorious and *spiritual* redemption effected in the blood of Jesus, which is infinitely *more complete* than the

deliverance from Egyptian bondage. In the emancipation from the vassalage of Pharaoh not *a hoof* was left behind ; in redemption by the blood of Christ, he shall lose *nothing* that he died for—*absolutely nothing*.

In the glorious covenants established with the ancient Patriarchs, it was promised that all nations should be blessed in the promised *seed*, namely, the Messiah.

From such solemn engagements we gather, that some at least of most nations, are chosen—have been redeemed by the blood of Jesus—shall be called by the Holy Ghost, and at last most assuredly be introduced into glory.

Heaven and earth are called on to celebrate the praise of redemption through blood divine—"Sing, O ye heavens, for the Lord hath done it ; shout, ye lower parts of the earth ; break forth into singing, every tree of the forest, for the Lord hath redeemed Jacob" the supplanter, "and glorified himself in Israel" the prince. Are we not taught in those sublime words that the Lord is determined to be glorified in those whom Christ died *to save and to redeem*—that such as share in the great redemption of Christ shall certainly be called, sanctified, and eternally saved through his blood ?

"Then thou spakest in vision to thine Holy One, and saidst, I have laid help upon one *mighty*" *to save*. We infer, therefore, that Jesus came to die for the helpless—to save the lost—to restore that which was gone astray—to bring back his wandering sheep

on his shoulders—rejoicing with exceeding great joy in their recovery and salvation.

The sacred poet, referring to the honour due to Jehovah's name, expresses the ardent desire—"O that men would praise the Lord for his goodness!" then he says, *emphatically*—"Let the redeemed say so, whom he hath redeemed from the hand of the enemy, and hath gathered them out of the lands, from the east, the west, the north, and the south."

The Holy Ghost speaks here of a blessed *ingathering* of souls to Jesus from all lands: but who can fail to observe how strikingly this ingathering of souls is founded on the *redemption* accomplished by a Saviour's blood? We conclude, therefore, that the persons for whom Jesus died, are the very persons who shall be most assuredly gathered to him in the kingdom of grace here, and the kingdom of glory hereafter.

Again, the inspired poet evidently argues from *his personal redemption* to his final salvation, when he saith,—“But God will redeem my soul from the power of the grave, for he shall receive me.” Whomsoever, then, Christ *redeems* by his blood—for whomsoever he died, he will finally receive to himself in “the house not made with hands” on high. Thus it is most evident, that when he became “the Captain of our salvation,” he “was made perfect through sufferings, that he might bring *many sons* unto glory.”

There is another consideration which administers buoyancy and vigour to the expectations of the Lord's people, concerning the certainty that the *glorious fruit*

and results of Jesus' death shall *not miscarry*; which is that *redemption* was *actually effected* when Jesus *died*; all that remained related to the *application* of its benefits in the time and seasons appointed of the Father. But when Jesus said, "it is *finished*," then it was absolutely guaranteed that all the fruits, effects, and benefits of redemption, should be bestowed on the elect of God, in the *very time and manner* arranged in that covenant "ordered in *all things* and sure;" and they, namely, the representatives of the Church, "sang *a new song*, saying, Thou art worthy to take the book and to open the seals thereof, for thou wast slain, and *hast redeemed* us to God by *thy blood*, out of every kindred, and tongue, and people, and nation."

And again, it is said, "And they sang a new song before the Throne, and no man could learn that song but the hundred and forty and four thousand which were *redeemed* from the earth," or out of it. But who are these redeemed ones?—"These are they that follow the Lamb whithersoever he goeth; these were redeemed from *amongst* men:" so that the real followers of Christ are not only called *redeemed men*, but are said to be redeemed from *amongst* them; thus evidently being selected from the *great mass* of mankind, that they might be "the first fruits to God and to the Lamb,"—that they might, in short, be a people consecrated to Jehovah's service for ever and ever.

The Holy Ghost, speaking by the mouth of Isaiah,

unfolds to our view a deeply interesting subject, denominated the “*new heavens and the new earth.*”

This subject is brought before us with an emphasis intended to awaken *peculiar* attention: hence the word *behold* is employed—“For behold, saith the Lord, I create new heavens and a new earth, and the former shall not be remembered nor come into mind. But be ye glad and rejoice for ever in that which I create, for behold I create Jerusalem a rejoicing, and her people a joy.”

The new heavens and a new earth are here spoken of more especially as referring evidently to those great and numerous moral and spiritual *changes* and transformations which are to be associated *with the latter-day glory*, when the islands of the seas shall be converted to Christ, and when in every favoured continent and isle the divine power of the Gospel of Christ, through the outpouring of the Spirit, shall be demonstrated in the experience of *multitudes* of souls.

For what is the Jerusalem here spoken of but that to which the Apostle adverts when he says—“Jerusalem which *is above is free*, which is *the mother* of us all; consisting, as it doth, of believing Patriarchs and Apostles, and Martyrs of our God, and all believers in Jesus, to the last spiritually new-born soul, introduced by the Holy Ghost into the kingdom of Christ through faith in his precious blood. This Jerusalem is indeed *free*, being made so in and by the belief of the Truth:—“For ye shall know the truth,” says Christ, “and the truth shall make you *free.*”

This is that *new creation*, that spiritual Jerusalem, consisting in a grand *extension* of the regenerating power of the Holy Ghost in the souls of men, which John in vision saw as descending from God out of heaven in the millennial glory, and which he so specifically, vividly, and graphically describes in the sacred visions of the Apocalypse.

Let it never be forgotten, that these new heavens and new earth—this regenerating power of the Holy Ghost, *in wide and vast extension*—that all this, I say, is founded in *the sacrifice* of Jesus, as the great procuring cause and grand source from whence the new heavens and new earth must arise.

Thus it is declared, “If any man be in Christ, *he is a new creature*. Old things are passed away, and behold, all things are become new.” Thus every spiritually new-born soul is a part of the new heavens and the new earth, to which Jehovah points when he says, “Behold I create new heavens and a new earth :”—wherein indeed “dwelleth righteousness.”

It is evident that Jesus died, made an atonement to produce, to cause to appear, the “new heavens and the new earth” in the souls of a multitude of people, to form them like himself, their spiritual Head, in the regeneration. If the atonement of Christ had been universal in its aspect, then all would have been brought into the new heavens and the new earth—all would have been *renewed* by the regenerating power of the Holy Ghost. But is this so?—Has the glorious new creation been actually realised in *all*?

A reply would be a work of supererogation, and is rendered unnecessary by *facts*, which are both undeniable and *self-evident*.

Nor is it less obvious, that the whole of the *millennial glory* is founded on the atonement of Jesus, and must be ascribed to the certain and blessed results thereof.

In the glorious millennium, to which the *cross* of Jesus powerfully encourages us to look forward, Satan, the great enemy of God and man, is to be enchained by those powerful links which shall be cast around him by the Son of God, whose *heel* he now delighteth to bruise, and then thrown by that Saviour (who shed his blood to this *end*) into the *vast abyss*, the bottomless pit, there to be shut up, and closely sealed in, so that he should go forth to “deceive the nations no more until the thousand years should be fulfilled.”

Then shall renewed souls, whose renovation was purchased by the blood of Christ, emphatically *reign* with Jesus, in the triumphs of sovereign grace; “and *judgment* shall be given unto them.” They shall not be trampled on nor oppressed, as formerly, but shall now certainly *rule* and *judge* others. “And I saw the souls of them that were beheaded for the *witness* of Jesus, and for the *word* of God.” These are the believing *successors* of the martyrs of Jesus, of the *same body* and class, appearing in the Church through the regeneration of the Holy Ghost—in the *spirit* and *power* of those witnesses who were beheaded for Christ, on account of their adherence to his *truth*; just as John Baptist, the *successor* of Elijah, *came in*

the spirit and power of Elijah, and was therefore called or represented as being that Elijah that was to come, before the “dreadful day of the Lord.”

These successors of the martyrs of Jesus, in spirit and in power, shall be mightily opposed to *Anti-christ* in regard to the doctrine, ceremonies, discipline, orders, corrupted worship, and not less corrupted manners and conduct—of the followers of “the man of sin,” or of the Papacy in all its adherents, as well as to those more *refined* and likewise grosser deteriorations displayed in *different communities* of professing Christians having anything of *the leaven of Popery* and the *great apostacy* in them.

Hence it is said of these *millennial witnesses* that they had not worshipped the Beast, neither his *image*, consisting in ecclesiastical *likenesses to the great apostacy* in other communities, by whatever name called not decidedly or generally reckoned as popish.

Neither had *these witnesses* received *the mark* of the Beast in *their hands*, which are the busy *executives*, as it were, of the head and heart; and where the *mark* of the Beast is found upon them—are diligently employed in sowing the *seed* of popish doctrine either directly or more indirectly, and in performing the work of the “Man of Sin.” But the *true successors* of the martyrs had not *the mark* of the Beast upon them—hating both his principles and doings; and these *lived* and *flourished* in the regeneration, and reigned with Christ in the full enjoyment of the

blessings of his salvation, kingdom, and grace *a thousand years*.

O Lord, hasten this *spiritual reign* of Christ and his saints in our earth—this first resurrection, in which the souls of the martyrs, or a *succession* of truly devoted men of *a similar character* and *spirit* with them, coming in their spirit and power, shall live, reign, and triumph with Jesus their King on this terrestrial globe which we now inhabit; which, though at present it be a kind of moral wilderness or desert, shall then be like a fragrant, verdant, and fruitful field. O Lord, *how long*!—how long shall it be till all these desirable things shall come to pass?

But are not all these great things associated with *the millennial glory*, founded on the *atonement* of the Son of God? Most assuredly they are; therefore the Cross of Jesus gives vigour and expansion to the lively hope of the Church, and opens to her view moral scenes of surpassing glory—light—righteousness—truth—holiness, and divine love; when “the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold;” and the Lord shall be our everlasting light, and thy God, O Zion, thy glory.

Seeing then that *the head* of the Serpent has been *bruised* by the great Conqueror, MESSIAH THE KING, in his sufferings and *death*, and that Jesus must therefore “divide the spoil with the strong, and have *the many* for his portion,”—seeing that the complete temporal redemption from the Egyptian yoke was *a lively*

type of the still greater and more glorious redemption effected by Jesus Christ *on the cross*, and likewise, that the inspired writers *argue* directly from an interest in the great redemption to the *final* salvation of souls. Seeing that in those whom Christ hath graciously redeemed by his precious blood he is glorified, in a way of faith, love, obedience, and hope here, and in a state of final and inconceivable blessedness hereafter ; seeing that it is most *certain* “ the ransomed of the Lord shall *return* and come to Zion with songs, and everlasting joy upon their heads ;” seeing that the redemption of the Church was actually accomplished on the cross, and that all which remains to be done consists in the *direct application* of the benefits of redeeming love to the souls of those who, in a way of covenant love and Divine gracious purpose, are interested in the atonement of Jesus.

And seeing that the whole of the *millennial*, or latter-day glory is built on the divine basement of the Cross of Christ, therefore the children of God feel most cordially disposed to wait *constantly*—to expect *earnestly*—to hope *confidently for the time* when the Lord Jesus shall present the whole company of his redeemed to himself, unblemished and altogether complete.

And therefore the Lord’s praying people feel powerfully inclined thus to pour out their hearts before the Lord—“ Let the *beauty* of the Lord our God be upon us, and thy glory appear unto our children ; establish thou the work of our hands upon us, the

work of our hands establish thou it;”—“Let the people praise thee, O God, yea *let all the people praise thee*; then shall the earth yield *her increase*,” namely, her spiritual increase, but not until then, “and God, even our own God, shall bless us, God shall bless us, and all the ends of the earth shall fear him.”

Nor will our Covenant God suffer his beloved people to *pray in vain*, for he hath promised to *satisfy* the desires of such as fear him.

The best—the most elevated—the spiritual desires of real believers, being most *accordant with Jehovah's gracious will*, shall all, at last, be realised; they shall all, therefore, at length triumph in Christ's triumphs, and rejoice in that blessed consummation of things, when Jesus “shall see of the *travail of his* soul, and be satisfied.”

The cheering doctrine *of particular redemption*—the certain issues of a Saviour's death are admirably adapted to awaken the lively energies of the Church of Christ—to animate a well-directed and fervent zeal in the cause of truth and righteousness, and to fill believers with an *ardent* desire to become *the humble and willing instruments*, in the hands of the Holy Ghost, in extending the increase of Christ's glorious kingdom to the earth's remotest bounds. Just as the *certainty of a glorious victory* animates the breast of the warrior to deeds of noble daring in the arduous conflict, and with unfailing and unwearied courage, till the conquest of the enemy be every way complete.

Believers in Jesus are instructed by their Lord and

Master not to forget the intimate *connection* existing between *means* and *ends*, in the arrangement of *that covenant* of which Jehovah is *ever* mindful ; and hence the children of God can properly appreciate the propriety and force of the language of the inspired Prophet, when he says, “ For Zion’s sake will I not hold *my peace*, and for Jerusalem’s sake I will not *rest*, till the salvation thereof go forth as brightness, and the righteousness thereof as a lamp that burneth.”

If the *preceding arguments* in favour of particular redemption, or an atonement restrictive in its design, *for reasons only known to the divine mind*, specific in its subjects and infallibly *certain* in its gracious result ; if our arguments, I say, in favour of this *revealed atonement* be duly *weighed* in the balances of the divine word, instead of the scales of metaphysical speculations, it will appear that the advocates of a universal atonement have not succeeded, though it has been vainly boasted that they have so done, in demolishing the *powerful reasons* on which the doctrine of particular redemption is so firmly grounded ; nor can this precious truth be undermined because it is built on those solid and immovable foundations which neither the subtleties of man nor the powers of darkness can possibly raze or in the least degree subvert.

In order to the further confirmation of *the truth*, I will now solicit the kind and candid reader to follow me for a few moments, whilst I collect into a small space some of those invaluable and precious advan-

tages and benefits which in the sacred Scriptures are set forth as *essentially connected* with the presentation of the atoning blood of Christ to the Father of spirits.

Never let it be forgotten, as a point of deepest interest and magnitude, that the atoning death of Immanuel was most surely intended, not merely to render *salvation possible* or merely probable, but really and completely to save an innumerable number of the lost and guilty sons of Adam, and to put "the vessels of mercy," in a way the most effectual, into the eternal possession of all the blessings pertaining to the redemption which is in Jesus Christ our Lord.

The sacred Scriptures abound with beautiful *illustrations* of the idea now suggested. For instance: in what way doth the child of wrath by nature, notwithstanding all his former moral deformity and offensiveness, as "dead in trespasses and sins," become acceptable in the sight of God? Why, the Apostle says—"He hath made us accepted in the beloved, to the praise of the glory of his grace." Here we perceive at once that the death of Jesus is both the *procuring* cause, and the ground-work of all that sacred *delight* which Jehovah takes in his people.

And how, or in what way and manner, are the sins of the children of God completely pardoned—the thick cloud of their transgressions blotted out, and for ever put away? Listen now to the deeply interesting and satisfactory reply of an inspired writer—"Forgiving one another, as God for *Christ's sake*, hath forgiven you." It is through his blood that

we, who believe, "have redemption, even the forgiveness of sins, through the riches of his grace." Grace *abounding* in the forgiveness of sins, through the blood of Jesus forms a rich part of "the glad tidings" of the Gospel.

And by what means are the sons of God fully *justified* in his sight? Can there be any truth more delightfully evident than the *fact*, that this blessedness comes on them through the atoning and precious blood of a Saviour?—"But God commendeth his love towards us, in that while we were yet sinners Christ died for us; much more then being justified by *his blood*, we shall be saved from wrath through him." Justification, then, is founded in the blood of Jesus, and exemption from deserved wrath follows closely upon justification: thus Jesus Christ effectually delivers all that believe from the wrath to come; hence they are spoken of as *waiting* for the Son of God from heaven, "even Jesus who hath delivered us from the wrath to come."

The atoning death of Christ was undoubtedly intended effectually *to secure* the momentous end of the coming of the Holy Ghost to take full possession of the souls of men:—to reprove "of sin"—divinely to illuminate the judgment—to soften the adamant heart—to sanctify the morally polluted, and to seal the redeemed till the great decisive day.—"Grieve not the Holy Spirit of God, by whom ye are *sealed* to the day of redemption."

It is likewise no less delightfully obvious, that the

followers of the Lamb are introduced into *the family of Jehovah* by the same efficacious and atoning sacrifice ; being “predestinated to the adoption of children by *Jesus Christ*,” on the ground of his meritorious offering ; thus they join “the whole family” named of the Father, both in heaven and on the earth.

And from whence comes *the righteousness* of the saints—that royal robe which they all regard as their *best attire*, and in which they all desire to be found arrayed—through which they come to God, the Judge of all, with acceptance—and from whence derive we I say this righteousness, but from the blood of God’s dear Son ?

Unquestionably *the substitutionary obedience* of Jesus is founded on his precious blood—“He became obedient unto death, even the death of the cross :”—here we find that perfect work in and by which all that believe become inconceivably righteous in the sight of the Father.—“For as by the disobedience of one many were made sinners, so by the obedience of one shall many be made righteous.”

And from whence is that *divine faith* obtained through which the sinner eagerly flees to Jesus *for relief*—by which he tastes and sees that the Lord is gracious, but from the “blood of the Lamb slain from the foundation of the world ?” Must not that precious faith, as well as that evangelical repentance which never needeth to be repented of, gratefully be attributed to his *divine sacrifice* and efficacious death ? Are not that faith which joyfully receives Christ, and

that repentance which looks on him as pierced for our transgressions, and mourns for him “as one mourneth for an only son, as one that is in bitterness for his firstborn,” to be reckoned amongst the important catalogue of those rich spiritual blessings with which believers are blessed in Christ, and concerning which the Apostle saith, “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with *all* spiritual blessings in heavenly places, in Christ Jesus?”

What, likewise, are all the noble, moral, and spiritual *dignities* to which the sons and daughters of the Lord God Almighty are so graciously promoted, but rich benefits, dignities, and honours, to be ascribed joyfully and gratefully to the “Lamb that was slain,” “unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, be glory and dominion for ever. Amen.”

Further, is not the *perseverance* of the redeemed soul essentially connected with the sacrifice of the cross—seeing that the followers of the Lamb are said to be preserved *in him*? “And I know,” saith an Apostle, “in whom I have believed, and that he *is able to keep* that which I have committed to him until that day”—the day of his final and glorious appearing.

And finally, if we go a little further, and look at the amazing *gift of everlasting life itself*, with all its unbounded glories, we shall find it flowing through the same divine channel, namely, the great atonement:—

“For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.”

Now all these precious *realities* are blessings and invaluable benefits, flowing directly from the blood of Christ essentially and undividedly (for Christ is not divided), associated with, and directly springing out of the great transaction of the death of the Cross, so that this grand event was intended most certainly to *insure* the personal enjoyment and actual participation of all those spiritual privileges to the members of Christ’s mystical body: for he is the head of the Church, and the Saviour of *the body*, and not of every individual of the race of Adam.

And hence the sacred Word assures us, that the time *will come* when all the body, fitly framed together, shall appear “an holy temple to the Lord,” and when, in “the *unity* of the faith, and the knowledge of the Son of God,” the whole company of the redeemed shall arrive at “the measure of the stature of the fulness of Christ.”

Now, if all these benefits, and ten thousand times ten thousand more, are *essentially* interwoven with the death of the Saviour, and if they all necessarily and invariably flow from the spiritual fountain opened on Calvary, then it is most evident that Christ’s atonement cannot be universal—cannot have in view every individual of the human race, because multitudes—multitudes, live and die in entire ignorance of them, and the most complete strangers to them all.

Nevertheless, the kind and attractive language of

Jesus, in the general, external, benevolent, and appropriate invitations of his grace is, "Come unto me; hear, and your souls shall live: and I will make an everlasting covenant with you, even the sure mercies of David."

And when the Holy Ghost, with his powerful voice and *effectual demonstration*, supports and follows the invitation of the written Word, then, with eager haste, the quickened and renewed soul flies to the expanded arms of Christ for anxiously desired relief and complete salvation, and finds eternal life, free pardon, sweet peace, and everlasting rest there; and *there*, with indescribable emotion, exclaims, What shall I now render to Jehovah for all his benefits? I will take the cup of salvation, and call on the name of the Lord, in a way of complete and humble confession of all my sins, of earnest supplication for every new covenant blessing, and of grateful acknowledgment, and devout and everlasting praise.

CHAPTER III.

REMARKS ON THOSE DEEPLY INTERESTING AND VASTLY MOMENTOUS PORTIONS OF SACRED WRIT WHICH ARE SUPPOSED, BY THE ADVOCATES OF A UNIVERSAL ATONEMENT, TO SUPPORT THAT SYSTEM.

"*Prove* all things," saith an apostle, "*hold fast* that which is good." *Compare* spiritual things with spiritual is an *excellent* rule as adapted to undermine

that kind of science which is "*falsely so called*," and to screen us from the danger, to which we are exposed in consequence of that deceitful handling of the Word of God, the sad and subtle exhibitions of which have been by far too numerous in all ages, requiring therefore minute and diligent examination, in order to complete and necessary detection.

"That ye be no more children," saith the inspired writer, "tossed to and fro," like a vessel in a tempest without rudder, compass, or anchor, "with every wind of doctrine," formidable in sound indeed, but equally destitute of solidity, "by the cunning craftiness and sleight of men, whereby they lie in wait to deceive;" just like the devouring lion ready, with eagerness, to seize his wonted prey; or like those pretended wonder-workers whose dexterity and artfulness deceive the eye, and also excite the astonishment of the bewildered beholder. And another inspired writer admonishes us to "*ponder* the path of our feet that our goings may be *established*:" and an inspired teacher saith again, "*hola fast* the profession of" your "faith without wavering." Multitudes in every age have been too ready to *loosen* the Christian's hold of his profession, to weaken his attachment to it, frequently under the most specious and alluring circumstances, in connection with rank, station, great talents (both natural and acquired), and manners bland and courteous, in connection with supposed uprightness and piety.

"If any hath a dream," saith the Prophet, "let him

tell a dream ; and if any man hath my word, let him speak my word *faithfully* ; for what is the *chaff* to the *wheat* ? saith the Lord. Is not my word as a *fire*," consuming the chaff, and purifying and transforming all things into its own likeness, " and like as a hammer to break the *rock* in pieces," namely, the rock of the obdurate heart, which proudly rejects the messages of divine love and goodness—the rock of erroneous and pernicious opinions, and of that proud and false philosophy and injurious sentimentalism which exalts itself against the knowledge of God, as clearly revealed to us in the pages of an inspired volume.

O how strikingly does the prophet of the Lord remind us of the absolute need which we have of *divine instruction* ! When speaking of the *moral darkness* which beclouds the minds of all men, by nature, he says—" and the vision of all is become unto you like a book which is sealed, and it is given to *the learned*, and he saith, I cannot read it, for it is *sealed* ; and it is given to the *unlearned*, and he saith, I cannot read it, for I am not learned."

How needful then is the fervent prayer contained in that powerful petition, especially when we are about to apply our minds to the careful study of the *mysteries* of the gospel : for though some would fain draw aside the mysterious veil which hovers around all the glorious *doctrines of the cross*, still " Great is the mystery of godliness ;" and, therefore, how momentous, I say, is the petition—how adapted to the short-sightedness and circumscribed feebleness of our imperfect under-

standings, "Open *thou* mine eyes that I may behold" (even in that divine light and profitable and gracious teaching which thou *only* canst communicate, that in this way) "I may behold wondrous things out of thy law," which converteth the soul, turning it effectually to the Sun of Righteousness, that thus it may be enlightened and sanctified by his cheering, warming, enlivening, and fertilising rays.

The great Apostle of the Gentiles, subsequent to his conversion to Christ fully convinced of the *Messiahship of Jesus of Nazareth*, mightily convinced the Jews, showing from the *Scriptures* that Jesus was the Christ, and consequently that he was the *complete* Saviour of all his ransomed ones—the Author of eternal salvation to all them that obey him" through "the obedience of faith."

We shall now turn away from the judgment of men and appeal "to the law and the testimony," whilst we endeavour to show that the doctrine of a universal atonement derives no support from those portions of the sacred word which are often employed for the purpose of propping up and establishing this truly popular but most antisciptural tenet.

Truth is truth still, though the tide of popularity may strongly run *quite counter* to it; and on the contrary, error is poisonous error still, though the whole world should go after it, or though it should be surrounded by all the fascinations with which human natural learning, eloquence, and subtilty can possibly invest it.

In carefully weighing the import of those Scriptures which have been produced to establish the doctrine of a universal atonement, we shall attend more to the *sense* and *real meaning* which the words used are obviously intended to communicate to the *understanding*, than to the mere *sounds* conveyed by them to the *ears*. By what I may be allowed to call, on the part of some, perhaps, a *criminal* inattention to *this point*, not a few have been led sadly to corrupt the truth, and consequently to depart from "the simplicity which is in Christ," to their *own* injury, and the no small detriment of others.

I will now hasten to conduct the reader to the calm, candid, and serious consideration of some of those momentous and interesting portions of the divine word which are regarded, by some, as weighing in favour of that universal scheme which a host of advocates are now so determined to support with all the weight of their authority, influence, and talents.

That class of individuals to whom I have referred are disposed to think that their views derive some solid support from the beautiful language of Christ, addressed to that serious inquirer after truth, Nicodemus, a ruler of the Jewish people, when he solemnly declared that "God so loved the world that he gave his only begotten son, that whosoever believeth in him might not perish, but have everlasting life."

Much stress has been laid on the word *world* in this admirable and affecting passage of sacred writ, as being the object of redeeming love.

It ought not to be forgotten, however, that the word *world* does not invariably mean, as used in the sacred Scriptures, nor indeed according to the mere ordinary ideas attached to it amongst men, or in other writings, *every individual*, whoever did, who does now, and who shall yet live, or have a being in the world.

What saith the Lord Jesus, when speaking of the Holy Ghost, the Divine Comforter—"and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the *world* cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you." Here Christ himself teaches us that the *world* receiveth not the Holy Ghost—is not disposed to entertain this blessed guest, but rather to repudiate his glorious Person, rich grace, and effectual ministry. Now the word *world*, here *cannot certainly include every individual person in it*, because there *were many* who, even when Christ thus spake, had been graciously disposed to receive the Holy Ghost as their Divine Teacher, and who were *personally* acquainted with him as condescending to dwell in their souls, and as intending in a way of wondrous grace, to take up his *everlasting abode* with them.

Then again, the Apostle John says—"The *world* knoweth us not, because it knew him not;"—knew not our Lord and Master:—not knowing the Head, they knew not the members of Christ:—not knowing the Shepherd, they knew not the sheep: not knowing

the Father, they were ignorant of the *spiritual character* of the children of the Lord's family. But even now, at the moment in which the inspired apostle spake, there were *not a few* who were divinely acquainted with the spiritual character and privileges of the children of God. Here then you have another obvious instance in which the word *world* does not mean *every individual* of which it is composed.

Now if these things are true, why should we suppose that the word *world*, in the text, passing under review, should be necessarily regarded as meaning every individual of the race of Adam?

When then it is said, "God so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," we are simply to understand, that the blessed Jehovah loved—compassionated the souls of men—of sinners of the Adamic race—the species, or rather a large portion, belonging to this species, in such wise, as to give his only begotten Son, equal to himself in dignity, and infinitely beloved of the Father, to die—to offer himself as a vicarious sacrifice to divine justice for them; including an incalculable number; that whosoever of this fallen race, or species, *believeth*—having been ordained to eternal life, through a Mediator; this being really *the fact*, with respect to all such, that whosoever believeth, I say, should not *perish*, in the regions of irremediable despair, but, on the contrary, should be put into possession of *everlasting life*, and in heaven itself be introduced at last, to the full

enjoyment and perfect realisation of all that blessedness which the incomprehensible language, *everlasting life*, is intended to convey, *and which* every child of God obtains the foretaste of even in the *present state*, because “he that believeth hath the *witness* in himself.”

But the ideas now expressed in this natural, scriptural, and just exposition of the language of Jesus Christ our Lord, is something *very different* indeed from the affirmation that *every individual* man, or person, whoever appeared in the world, is absolutely the object of redeeming love, and that Christ gave himself a sacrifice for every individual of the race of Adam.

How deeply interesting *was the scene* when John Baptist, the divinely appointed harbinger of Christ, perceiving the Lord Jesus advancing towards him, was constrained, under the influence of that blessed Spirit by whom he was so powerfully taught, in the exercise of devout meditation and an enlarged view of the glory of Christ’s atoning sacrifice, to exclaim, with a pathos peculiar indeed to a messenger from the courts above,—“Behold the Lamb of God which taketh away the sin of the world.”

The design of Christ’s atoning sacrifice is here stated with amazing *conciseness and power* : it was to take away the sin of *the world* : not merely, observe, to render it possible that it might be taken away ; but to *bear it away*, in a manner the most complete and glorious ; yea, incomprehensibly so,

by that "one offering," by which "he hath perfected for ever them that are sanctified."

What then may we understand by Christ's *taking away* the sin of *the world*?

Are we hereby to understand that Messiah *died* to *save no one*?—that he offered himself to effect that kind of universal atonement that might, by possibility, be available to the salvation of men; or quite the reverse of this, altogether *ineffectual* to such an end; or that the atonement accomplished by Christ is not to be regarded as a solid basement of hope to the guilty?

Such notes, in the ears of some, are sadly discordant sounds; very unlike the sweet music of the jubilee trumpet of the gospel.

How then, or in what manner, did Christ "*take,*" or *bear* "*away the sin of the world?*"

It is answered, by making satisfaction to divine justice for the sins of many; by opening a glorious channel for, and effectually securing, the rich bestowment of the regenerating operations of the Holy Ghost to the souls of multitudes, by procuring the abundant pardon of manifold offences for all that believe in the name of Jesus and joyfully embrace his gospel, by bringing in an everlasting righteousness, which is unto and upon all the followers of the Lamb, in every age of the world, by insuring the blessed subjugation of sin in all the regenerate; thus enabling them to walk in the Lord's statutes and to do them—by guaranteeing *the extinction of the very inbeing* of sin

at last in all such, and finally by bringing *countless myriads* of redeemed souls to glory.

But has that great and blessed personage, who is called the “LAMB OF GOD,” *done all this*, I ask, for all men—for every individual of the race of Adam? Surely not: then he did not bear away the sin of every individual person; and therefore the word *world* here must have a *restrictive meaning*, and therefore this Scripture does not teach a universal atonement.

The harbinger of Christ, then, must have meant that Jesus takes away the sin of the world of God’s elect—of *all* that through grace have already believed in Jesus, of all who do *now* believe in him, and of all who shall *yet* be brought to receive him *by faith* to the end of time. For the Scriptures assure us that the sin of *all such is taken away* in and by the sacrifice of Christ: “for be it known unto you, men and brethren, that through this person *οτι δια τουτου* is preached unto you the forgiveness of sins, and that whosoever believeth in him is justified from all things from which he could not be justified by the law of Moses.”

Now Christ’s sacrifice either doth or doth not take away the sin of that world for which he died.

If you acknowledge frankly that the glorious sacrifice of Christ takes away the sins of that world for which it was offered, consisting of persons whose certain salvation has been provided for in the exercise of sovereign divine wisdom and grace, you then evidently confess the truth; and if you confess this great truth

“with the heart,” a renewed heart, this same confession is certainly “unto salvation.”

But if you deny that the efficacious sacrifice of Christ taketh away the sins of that world for which he died, are you not afraid of contradicting and blaspheming, seeing that hereby you positively declare that the precious virtues so evidently ascribed to Christ’s death by the Holy Ghost belong not indeed thereto?

Repent, therefore, and be converted, that your sins may be blotted out when the “times of refreshing shall come from the presence of the Lord.”

Meanwhile, how encouraging is the announcement of the divinely inspired record to those who earnestly long to see the minds of men subjected to the truth, and moulded into its own likeness.

“And they that erred in spirit, shall come to understanding.” “They that erred in spirit,” are such as discover an aversion to plainly revealed truth, “being alienated from the life of God through the ignorance that is in them, and the blindness of their hearts.” But even such, through the sovereign power and grace of the Holy Ghost, we are assured shall come to understanding. “In that day,” saith Christ, “ye shall *know* that I am he:” namely, in the day when I shall have been offered as the appointed victim for the sins of my people, and when my Spirit shall make this fact fully known with divine power to their souls; “in that day ye shall *know* that I am he.” That is, that I am the true Messiah, and every way a complete Saviour.

“And they that murmured shall learn doctrine;” namely, the evangelical doctrine relating to the amazing and certain efficacy of Christ’s sacrifice. They shall learn doctrine not of men merely, but by the inward and effectual teachings of the Lord the Spirit. In this way unbelieving and unreasonable murmurings shall speedily give place to the most cordial and affectionate approbation of the truth, and to sacred rejoicing in Christ Jesus.

“And the tongue of the stammerers,” saith the prophet, “shall speak plainly:” namely, in willingly maintaining and recommending “the truth as it is in Jesus,” and in gratefully proclaiming a Saviour’s praise.

Thus, whilst the believing soul is deeply humbled, Christ is proportionably exalted.

“If ye believe not that I am he,” said Christ, “ye shall die in your sins.” Now, to represent the ever-blessed Messiah, the Lord Jesus Christ, as taking away the sins of those unbelieving persons who ultimately die or perish everlastingly in their sins, under their guilt, dominion, and penalty, is certainly to do that which is in the highest degree repulsive to every right principle of fair logical conclusion, inductive philosophy, and pure Christianity; and likewise, indeed, to outrage the most obvious dictates of common sense.

What then do we discover in the *beautiful salutation* of Him who was called the Prophet of the Highest? Why here we can see *no prop* to the idea of the *universal scheme*, but an additional striking illustration

and powerful confirmation of that scriptural truth, *particular redemption*, which is realised in the experience of every one born of God, *in all* who through the Spirit are introduced into "the obedience of faith."

When the apostle of the Gentiles speaks of the infinity and greatness of a Saviour's *love*, he says, "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead, and that he died for all, that they which live should not henceforth live unto themselves, but to him which died for them and rose again."

The apostle, it is evident, is not speaking here in connection with the world *at large*, but in association with the Church of Christ *in particular*. The inspired writer is evidently aiming, in this interesting portion of the divine record, to illustrate the greatness and freeness of the *love of Christ* to his people, by calling up to their recollections the *humiliating fact* that they were all by nature involved in a state of *spiritual death*, in a condition of indescribable moral wretchedness and misery. Behold now, saith he, the greatness and freeness of "the love of God our Saviour," who "died for all" given to him by the Father, "that they which *live*," who are already become the subjects of the quickening grace of the Holy Ghost, in the *believing and personal apprehension* of the rich efficacy of the blood of Jesus,—that such, I say, having been thus graciously dealt with in the rich gifts and powerful callings of God, "should not, *henceforth*, live unto themselves" agreeably to the course of this world,"

but to Him who died and rose again for them, who died to make a complete atonement for their sin, and rose again to prove that such atonement had been accepted of the Father in their behalf for the great *end* designed.

Surely there is nothing here confirmatory of a *universal atonement*, but everything which harmonises with the special favour of Jehovah to his people, and an atonement intended for their *particular benefit*.

But is not the reasoning of the apostle in that *remarkable argument* contained in Romans v., apparently adverse to an atonement limited in its design and results by the sovereign wisdom of Jehovah, or to the idea of particular redemption? Let us appeal to *that argument*, and carefully examine its character.

In verse 12th, the apostle speaks of Adam as being the federal head of the human race, and the consequent *effect* of his transgression—"Wherefore, as by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned." So that the whole race is here considered *as one man*, in its federal head. Adam being a federal head to the human race, he was in this respect *the figure* of Him that was to come, even of Christ, who is also a federal head; not, indeed, *to all the race of Adam*, but to his elect people, who *were chosen in him* as their divinely appointed and graciously *constituted head*.

Verse 15th.—"But not as the offence, so also is the free gift; for if through the offence of one," namely,

Adam, “many be dead, *much more* the grace of God, and the gift by grace, which is by one Man, Jesus Christ, hath abounded unto many.” But to what *many* doth the “grace of God and the gift by grace, by one Man, Jesus Christ, abound,” but unto *such* as belong to Christ as being peculiarly his own, and are *found*, in due time, believing *in his name*? They indeed, and they only, *realise* Jehovah’s *abundant* grace, in “faith and love, which is in Christ Jesus;” and that gift by grace which *terminates* in life eternal.

“And not as it was by one that sinned so is the gift; for the judgment was by one,” namely, *one offence*, to condemnation, “but the *free gift*” of grace divine, “is of many offences unto justification.” Oh, how glorious is the *free gift* of gospel grace, of divine covenant love, in Christ; for it embraces the full pardon of great and numerous offences unto complete justification in the sight of “God the Judge of all,” through the great atonement of his dear Son.

Verse 17th.—“For if by one man’s *offence* death *reigned* by one, *much more* they which *receive* abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.”

If the offence of one man extended to many, *much more* shall the many, *who were chosen in Christ*, and who were given to him by the Father, as their Covenant Head, and who *receive* abundance of grace in him, and of the gift of righteousness, reign in life by one, even Jesus Christ, who is “the way, the truth, and the life.”

The verse quoted above evidently *limits the universal terms* used by the apostle in this chapter, in connection with the benefits of redemption to the elect of God, as the special objects of Jesus' dying love to such as *believe the testimony* concerning Christ; thus forming a lucid and important *clue, a safe way-mark*, to the proper meaning and intended purport of this chapter generally.

"Therefore, as by the offence of one judgment came upon all men unto condemnation," namely, all whom the first Adam represented, "even so by the righteousness of one, the free gift came upon all men unto justification of life:" namely, *upon all men represented* by the second Adam, "the Lord from heaven," who, receiving "abundance of grace, and of the gift of righteousness" by faith in his blood, shall be freely and fully justified in the sight of God through and in him. "Therefore, as by the disobedience of one many were made sinners," namely, the many connected with the first Adam, "even so by the obedience of one," even Christ, "shall many," that is, all connected with and belonging to the *second Adam*, according to the arrangements of the covenant of grace established and ratified in his blood—I say, in this way and manner, through the *imputation* of Christ's righteousness, received by faith, shall *all such* be made everlastingly and completely righteous.

Here, then, *grace reigns* and triumphs indeed, "through righteousness, unto eternal life by Jesus

Christ our Lord :” and in perfect consistency with the above exposition, the inspired apostle says, speaking of the final and glorious resurrection of *the saints*, and not that of unbelievers, that “*as in Adam* all died,” all whom he represented as a federal head, “*so in Christ*, shall all,” united to him by faith, “be made alive ;” namely, all whom Christ graciously represented, and whose glorious Head he was, Rev. xiv. 13.

Behold, then, in the cogent and beautiful argument of the inspired apostle, not a *buttress* to a universal atonement, but an *impregnable bulwark* in favour of particular redemption—a graphic and powerful illustration of the *special* character and objects of the meritorious death and sufferings of Jesus Christ.

The apostle of the Gentiles, when he wrote to the members of the Church of Rome, influenced by that gracious sympathy and tenderness so supremely and beautifully exemplified in our compassionate High Priest, Jesus Christ, expresses his extreme solicitude to promote the comfort of *tender consciences* ; whilst he aims carefully to guard the strong believer against everything which might have a tendency, in the least degree, to wound the spirit of such as too often resemble “the bruised reed” and “the smoking flax.” Wherefore he says, referring to *those scruples* which certain persons entertained respecting that *distinction* of days, of meats, and drinks which was wont to be still observed, to a certain extent, amongst Jewish converts particularly, “I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself : but to

him that esteemeth anything to be unclean, to him it is unclean. But if thy brother *be grieved* with thy meat, now walkest thou not *charitably*. Destroy not him with thy meat, for whom Christ died," Romans xiv. 14, 15. It is possible that some may be ready to conclude, from the language here employed by the inspired writer, that the man for whom Jesus *died* may, notwithstanding, be eternally destroyed. But if the idea conveyed in this passage by the apostle be more *duly considered*, it will appear that *he refers rather to the destruction of the comforts*, the tranquillity of the weak brother, and to the hindrance of his spiritual prosperity, by putting *unnecessary stumbling-blocks* in his way, than to the *final* destruction of his soul: for sooner shall heaven and earth pass away, than that one of those whom the Father gave to the Son, and for whom Jesus gave himself a ransom, should be finally lost; for this is the will, the unalterable counsel of him that sent me, "that of all that the Father hath given me I should lose nothing." And Christ hath likewise solemnly declared concerning such, "I give unto my sheep eternal life;" which glorious gift precludes *the possibility* of everything bearing on the final destruction of the soul, and makes the most absolute provision, on the contrary, for its perseverance in the ways of the Lord, and its final introduction into glory.

The inspired apostle adopts likewise language somewhat similar, when referring to things offered to idols, "For if any man, saith he, see thee which

hast knowledge sit at meat in an idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered unto idols? and through thy knowledge shall thy weak brother perish, for whom Christ died."

That is to say, through thy knowledge thou shalt be the means of causing *the weak brother* to offend against his heavenly Master, bring upon him the tokens of Christ's displeasure, the chastisement of his rod, perhaps the infliction of some physical disease, or possibly his removal from the present state, in the dissolution of the earthly frame. "For," saith the apostle, referring to the disorderly walk of some, "for this cause many are weak and sickly amongst you;" and many *sleep*, or *perish*, in regard to the dissolving of the earthly house of this tabernacle, 1 Cor. xi. 30.

The word *perish*, in the text under consideration, does not mean *eternal death*.

The word *perish* does not always, in the Sacred Oracles, convey the idea of *eternal death*; for when the *removal* of the righteous from a world of evil to a state of unspeakable joy and blessedness above, is described, it is said, "the righteous *perisheth*, and no man layeth it to heart; and merciful men are taken away, none considering that they are taken from *the evil to come*." But that the word *perish*, both here and elsewhere, does not invariably signify *everlasting destruction*, is most evident, when the inspired prophet adds, speaking of the blessed persons here described, "He shall enter into peace. They shall *rest in their*

beds." That is, in Jehovah's everlasting love, gracious promises, heavenly light, and inconceivable glory; "each one walking in his uprightness," consisting in the regenerating grace of the Holy Ghost, and the imputed righteousness of God's dear Son. Such, indeed, is the final destination of all the truly righteous.

The next portion of Scripture which will come under our notice, and which is regarded by some as being favourable to the idea of a universal atonement, may be found in the First Epistle of Paul to Timothy, ii. 4, where the inspired writer uses the following language, "Who will have *all men* to be saved, and to come to the knowledge of the truth."

The force of the argument contained in these words in favour of the universal scheme, is supposed to be derived from the word *all*. But it is very evident that this word is often, very often, to be understood in a limited sense, both in the *sacred Scriptures* and in ordinary writings.

It has been said, that there are no less than about *five hundred places* in Sacred Writ in which this word is used in a *restricted sense*, as not meaning every person or thing. Thus it is said, for instance, that Christ "healed *all* that were sick," Matt. viii. 16. Not *all* men, surely, who lived and died before he came in the flesh, or even *all* who lived at that time; but *all* who came or were brought to him. The readiness and the power which Jesus evinced in healing all manner of sickness among the people, were strikingly significant of the general and benevolent *design* of his divine

mission and sacrificial death, which was "to seek and to save that which was lost," and to put away those inveterate and deep-rooted spiritual diseases which moral evil had inflicted on fallen and sinful men.

The Apostle Paul says that he "pleased *all* men in *all* things," 1 Cor. x. 33. Whereas, he knew but a *part* of the world, and pleased but *some* of those he did know, and of them but few, if any in *all* things, considered in the largest meaning of the word *all*.

The Lord Jesus himself hath said, "And I, if I be lifted up, will draw *all* men unto me." To suppose that the word *all* here means *every individual person* of mankind, is to suppose what is quite contrary to *fact*; for in this sense *all* are not drawn to Christ.

To understand the word *all* here in the utmost latitude of its import is to make Christ to say that he will do that which he has not done, and never intended to do; and thus falsehood is ascribed to him who is *truth itself*, which is shocking in the extreme to the well-adjusted mind. But *all* are graciously attracted, *drawn* to Christ by the regenerating influence of the Holy Ghost upon their souls, who are reckoned among the children given to him by his heavenly Father, and respecting whom it is said, that *he died* to "gather together *in one*, even in himself, the children of God which were scattered abroad."

If we glance at the *context* connected with the passage now under our consideration, it will be very evident that the word *all* is not to be understood in the most *unlimited* sense.

“I exhort,” says the apostle, “therefore that first of all supplications, prayers, intercessions, and giving of thanks, be made for *all men*.”

Are believers here exhorted to pray for every man—for those who are *dead*?—for the *glorified spirits* in heaven?—for those who are unknown and unborn? Are they to give thanks *for every individual man*? What! for Judas, the betrayer of Christ?—Cain, the murderer of his righteous brother Abel? together with *Antichrist* and his adherents, and all who are suffering the vengeance of *eternal fire*?

Now, if the word *all* here must be understood with *limitations*, why not so understand it when it is said that God will have *all men* to be saved,” and that Christ gave himself a ransom for *all*, to be testified in due time?”

Salvation, you will observe, is here spoken of in connection with the *knowledge of the truth*; but it is very evident that God does not will absolutely that all should come to the knowledge of the truth, seeing that many have not the means of becoming acquainted with it, and seeing that in a *judicial way* he gives up others to hardness of heart and strong delusions, “that they should believe a lie, that they all might be damned who *believe not the truth*, but have pleasure in *unrighteousness*,” 2 Thes. ii. 10—12.

We conclude, then, that Jehovah does not absolutely *will that every individual person* should be saved; for if he did, then all would *certainly* be saved: but it is not so. We conclude, moreover that Christ

did not give "himself a ransom for *all*," in the most *unlimited sense*; for, if he had done so, then, most surely, *all* would have realised its *emancipating* power and divine energy in their present and final salvation.

When the apostle wrote to his son Timothy "in the faith," he reminds him of the remarkable *contrast* which exists between the inutility of mere *bodily* exercises, in regard to spiritual things, and the abundant profitableness of *godliness*:—"For bodily exercise," says he, "profiteth little; but godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."—"This is a faithful saying and worthy of all acceptation. For therefore we both labour and suffer reproach because we trust in the living God, who is the Saviour of *all* men, especially of them which believe," 1 Tim. iv. 8—10.

Now when the apostle speaks of Jehovah as being the Saviour of *all men*, surely he cannot mean that he is a Saviour to those *who believe not*—who never will believe—to those who are already in the regions of darkness and despair. But he does mean that the living God is the Saviour; for indeed there is none other of *all* who are now in glory, of *all* who are on their way to the better country, even "an heavenly" one, and of *all* who, through the condescending and powerful grace of the Holy Ghost, shall *yet be brought* into the fold of Jesus, "the great Shepherd and Bishop of souls. But the living God is *especially* the Saviour of them that *now do believe*

in Jesus, inasmuch as they do actually, and at *present*, realise—enjoy—partake of, and feel within the great Salvation of the Lord, and are also hastening along by the footsteps of Christ's flock to the "house not made with hands, eternal in the heavens"—to those glorious mansions of joy, purity, peace, and love which are already prepared for them on high.

When the Apostle Peter refers to the great promise relating to the second coming of the Lord Jesus, in order to gather in his elect from the four winds of the earth, he says,—“But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.” The mind of Jehovah not being affected by *time* and *space* as the mind of a *finite creature* is, his divine plans are all fixed—his glorious purposes are immutable—“known unto him are all his works from the foundation of the world;” all things being present to Jehovah's view, whether past, present, or to come. “The Lord is not slack concerning his promise, as some men count slackness,” in the unbelief and impatience of their minds and the short-sightedness of their views, “but is long suffering *to us-ward*, not willing that any,” namely, any such as belong to the chosen seed, or to that mystic body of Christ, of which the inspired apostle here *speaks*, “should perish, but that all” such “should come to repentance,”—even *to that repentance* which is unto life and salvation, and “needeth not to be repented of,” through the regeneration of the blessed

Spirit, and the exercise of divine faith in our Lord Jesus Christ.

It is further supposed, by some of the advocates of a universal atonement, that the apostle of the Gentiles supplies an additional argument in favour of this scheme in the following language addressed by him to the Hebrews:—"But we see Jesus, who was made a little lower than the angels," *amazing condescension and grace!* and to what *end?* "for the suffering of death, crowned with honour and glory, that he, by the grace of God, should taste death for *every man,*" Heb. ii. 9.

Now the words "every man," employed in this place by the inspired writer must be explained by the *context*, particularly as obviously embracing the "*many sons,*" which are, in due time, to be brought to glory through the efficacious sufferings of the great "Captain of our salvation"—ἀρχηγὸν τῆς σωτηρίας.

The expression adverted to includes in it such as are *one* with Jesus—such as are, or shall be, sanctified by the Holy Ghost: "for both he that sanctifieth and they that are sanctified are all of one."

This phrase, then, comprehends in it the brethren of Jesus; for which cause, Christ and his Church being *one*, "he is not ashamed to call them brethren." Christ himself is the elder brother, "the first-born" in the *great family* of heaven; and all true believers are his brethren, beloved, and predestinated to be conformed to the image or *moral likeness* of God's dear Son.

The language, "*every man*," in this Scripture, includes in it all the spiritual seed of Abraham; "for Christ took not," laid not hold of, "*the nature* of angels, but of *the seed* of Abraham;" a phrase indicative of *the special, peculiar, and sovereign nature* of Christ's whole mission, and of his sacrificial engagement.

Finally, this language, "*every man*," combines in it all who are now, or shall be, the evident subjects of *reconciliation with God in Christ*; for he took on him "*the seed of Abraham*, that he might be a merciful and a faithful High Priest in things pertaining to God, to make reconciliation for the sins of *the brethren*."

When the apostle of the Gentiles speaks of the Gospel as having been preached to *every creature* under heaven, Col. i. 23, he certainly does not mean that his language should be construed in its utmost latitude, as if he meant to affirm that the Gospel had been preached to the fishes of the seas, to birds of the air, to beasts of prey, nor even to *every intelligent human being*; but that its glad tidings had indeed been proclaimed, through the indefatigable labours of Christ's servants, to *vast multitudes* of immortal souls in his own personal ministry, and by the ministry of others who had been diligently occupied in the same honourable and delightful work.

And when our Lord Jesus himself issues his divine commission, that the gospel of his grace should be preached to *every creature*, surely it must be confessed that his gracious language must be understood with *some limitations*.

And if the universal phraseology adopted by our blessed Lord even in *the divine commission* referred to must be understood restrictively, it is still more evident that we are under the necessity of proceeding thus in order to *do justice* to the language of the text now under our consideration.

Therefore, when it is stated that Christ tasted death for *every man*, we conclude that the language here employed, especially when viewed in connection with the words that *precede and follow*, does not fairly establish the doctrine of a universal atonement; but that, on the other hand, the same phraseology, properly understood, and *justly interpreted*, affords at once a striking confirmation and a beautiful illustration of that great biblical truth denominated particular redemption, *which comprehends in its embrace the every man* for whom Jesus, “by the grace of God, tasted death” in its most bitter form.

When the Apostle Peter wrote to those of the circumcision—to the Jewish converts, he thus addresses them (2 Peter ii. 1)—“But there were false prophets also among the people,” referring to those who lived under the Jewish dispensation, “even as there shall be false teachers among you.” Such have appeared in every age of the Church, “who *privily*,” or in a stealthy, subtle, plausible way, by apparently *small beginnings*, “shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

Now when the apostle speaks of those who denied

“the Lord *that bought them*,”—τον αγορασαντα αυτοις δεσποτην αρνουμενοι,—we are not to understand him as referring to *redemption by the blood of Jesus*, but as adverting to those former *temporal deliverances* and salvations which were accomplished for the Jewish people, agreeably to the language of the prophet where he presents the pertinent query to the Jewish race,—“Is he not thy Father that *bought thee*? hath he not made thee and established thee?” Deut. xxxii. 6.

And again the inspired poet says, when enumerating the *gracious interpositions* of Jehovah in behalf of his ancient people, the Jews,—“and they remembered that God was their rock, and the most High God their *Redeemer*,” Psalm lxxviii. 35.

The Great Jehovah, having wrought out *amazing deliverances* for the Jewish people, is represented as having purchased—redeemed or *bought* them; because he had mercifully accomplished those emancipations for them, by *his great power* and outstretched arm, which were sometimes effected amongst men by a large ransom price.

The apostle, then, evidently does not intend to represent those heretical teachers to whom he refers as having been *purchased* by the precious blood of Jesus—the λυτρον, redemptionis pretium—but as denying that Great Jehovah who had so often rescued and delivered them and their fathers from imminent dangers, and those temporal destructions to which they had not unfrequently been alarmingly exposed.

This passage, then, proves neither the inefficacy nor the universality of the atonement by Christ, just because it does not *relate* to this great theme, and consequently adds *no weight* to the arguments of those modern writers who so earnestly desire to establish their favourite and popular tenet.

Listen now to the joyful tidings announced by a messenger from the courts above, not indeed in splendid palaces or in the seats of learning and science, but on the plains of Bethlehem, to humble "shepherds keeping watch over their flocks by night."—"Behold," saith he, "I bring you glad tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." Now do not these animating words seem to establish the doctrine which we are aiming to subvert? I answer, no.

The glorious gospel of Christ is, indeed, in itself considered "glad tidings;" but surely the word *all* cannot even here be understood in its utmost latitude, seeing that *multitudes* have never heard the proclamation of redeeming love, and millions beside never will possibly be thus favoured.

Nevertheless, "the glorious gospel of the blessed God" constitutes "glad tidings" in its *own nature*, and is always regarded in this light by all who believe its messages from the heart, and who thus become obedient to the heavenly vision, and are divinely blessed and saved in the delightful realisation of its unnumbered benefits and invaluable privileges.

But has not the Lord Jesus said to many, "Ye will not come unto me that ye might have life?" What does the Saviour here teach? He reminds us that *in himself* there is emphatically every spiritual ingredient necessary to the full import of that word "*life*." The bestowment of the Holy Ghost—the free remission of sin—the complete gift of righteousness—the final admission of the soul into glory, and an endless *variety* of new covenant blessings besides.

Jesus Christ further instructs us in this remonstrance, that multitudes are indisposed or unwilling, through the prevalency of unbelief and the blindness of their mind, to receive life at his gracious hands; and that *faith* divine derives her noblest spiritual being or life from Him the living "bread that came down from heaven," who is, indeed, "the way, the truth, and the *life*."

But does not the Holy Ghost reprove "*the world* of sin, of righteousness, and of judgment?" Yes, he does all this: but who beside the elect of God are thus convincingly and effectually *reproved* by the Holy Ghost, so as to be led to abhor themselves and to repent in dust and ashes on account of sin—to believe in Jesus with all their hearts?—joyfully to recognise the divine origin of his benevolent mission?—meekly to submit to his easy yoke?—his rightful authority, as King of Zion? and gratefully to receive his everlasting righteousness?

The language of the Apostle John has been regarded by some as opposed to the idea of parti-

cular redemption. Let us now consider, for a moment, the deeply interesting words which that honoured and inspired individual employs when proclaiming the great and divine *propitiation*.

Speaking in connection with the advocacy of the Lord Jesus Christ, he says,—“and he is the propitiation for our sins, and not for ours only, but for the sins of the whole world.”

It can no longer admit of a doubt but that the phrase “*the world*,” and “*the whole world*,” mentioned in the sacred word, must be often understood, as we have said before, in a limited sense, as not embracing every individual person composing the race of men in general.

Sometimes, indeed, the word world, as used in the Scriptures, imports only *the elect world*—that world consisting of such as the Father in the counsels of his love gave to his dear Son, and eternally purposed to save in him.

An instance, illustrative of this fact, we have where it is written, “God sent his Son into the world that the *world* through him might be saved.” John iii. 17. But *believers* only are *saved* through Christ; believers therefore constitute *that world* which Christ the Son, was sent to save.

Jesus Christ is said to give life to the *world*. John vi. 33. But Christ gives *life* divine only to those who believe in his name, and therefore believers only are that world to which Jesus gives life.

“God was in Christ reconciling the *world* to him-

self, not imputing their trespasses unto them." But *that world* to which God doth not impute trespasses consists only of believers; for of such it is written, "Blessed is the man to whom the Lord doth not impute sin;" and therefore believers in Jesus only are meant by that world which "God was in Christ reconciling" unto himself.

But the apostle, in the passage to which I have adverted, not only uses the word "world," but the phrase *the whole world*, in association with the great propitiatory sacrifice of Jesus. But does not the antithesis here plainly show that even this latter phrase is used in a *restricted sense*? "And not for ours only," saith the apostle, "but for the sins of *the whole world*." So that there is a *whole world* here spoken of, *besides those persons* meant by the apostle when he says, "He is the propitiation for *our sins*," including his own sins, and the sins of those to whom he wrote.

It is evident, then, that our opponents stumble at the *very threshold* of this Scripture, and that this passage affords no countenance to the universal scheme.

Then, again, the apostle says, "We are of God, and the *whole world* lieth in wickedness." Now, it is most clear that the *whole world* is here mentioned in distinction from the *Church of Christ*, consisting of believers in his name, and therefore cannot mean every individual in the world, or all the descendants of Adam; because believers, the followers of the Lamb, are not reckoned as *included in it*. Now, if the

phrase, "the whole world," does not mean every individual person that ever existed in it—if it must be understood here *restrictively*, why not so understand it when the inspired writer says, "He is the propitiation not for our sins only, but for the sins of the whole world?"

Again, the word "propitiation" seems to limit the phrase on which I am commenting *to believers*. For "God hath set forth his Son to be *ιαστηριον* a propitiation through *faith* in his blood." The word "propitiation" never extends to any *but believers*; therefore any attempt to give it a universal bearing is evidently invalid, and certainly anti-scriptural.

The persons for whom Christ is a *propitiation* are those for whom he is *also an advocate* with the Father. Now, it cannot be pretended that Christ is an advocate with the Father for all men—as, indeed, he is not; but for such as were given to him by the Father—for such as *come to God by him* through faith in him. The intercession of Jesus is evidently built upon the great sacrifice of the appointed Lamb of God.

But what was *the apostle's design* in this passage? It was evidently this, namely, to administer comfort, and to solace the children of God, *under deep and solemn convictions of personal unworthiness*. How? Why by reminding them of the vast and inconceivable efficacy of the propitiatory sacrifice of Christ, as extending its benign influence to all who believe in Jesus, whether Jews or Gentiles, Scythian, Barbarian, bond or free.

Now, if the propitiatory sacrifice of Christ were particularly intended for the benefit of those who believe the gospel—if it has indeed procured for them all spiritual blessings intended for present realisation, and an eternal inheritance in the world to come; if it be intended, by virtue thereof, to keep them from falling, and to present them before the presence of Jehovah's glory at last with exceeding joy, Oh ! how delightfully calculated is the believer's *contemplation* of this glorious propitiatory sacrifice to expel all unnecessary despondency from the mind of the dejected and harassed Christian, and to impart to him that joy which is "unspeakable and full of glory."

"But what comfort could it be," as a venerable writer of former times says, "to a poor dejected Christian, to tell him that Christ lived and died for all men alike—for Cain and Judas, as well as for any others; that there was a possibility of life and pardon procured for all, if they would believe and repent? This they must do of themselves; and when they have done it, they may fall from their faith into eternal perdition, and that this universal propitiation has neither purchased grace for unbelievers, nor perseverance for true believers, but left it to themselves to believe and repent, and to mortify sin, and secure eternal life by their own power. Is this strong consolation? May not, therefore, the distressed soul say, 'Miserable comforters are ye all?'"

The words, *the whole world*, are in general, if not always, used in a *restrictive sense*. A decree was

made *that the whole world* should be taxed : which *whole world* was evidently nothing more than the whole Roman empire, Luke ii. 1. It is said concerning that wicked spirit, the devil, that "he should deceive the whole world," Rev. xii. 9. And yet it is obviously declared that the elect of God should not, and could not possibly be deceived. Christ said, when addressing the church at Philadelphia, "I will keep *thee* from the hour of temptation, which shall come upon the whole world," Rev. iii. 10. Jesus *alone* can keep us in safety in the hour and from the power of temptation ; and this he will do, in proportion as faith commits the soul into his hands in the exercise of sacred unwavering confidence and holy love.

Paul, when writing to the members of the ancient Church of Rome, says, "Your faith is spoken of throughout the *whole world*," Romans i. 8. And yet a great part of the world were dead before those Romans believed the gospel of Christ ; and, in all probability, multitudes then in the world had never heard of the faith of those believers in the imperial city.

If, then, it be so clear that the *whole world* signifies generally but a portion of mankind, we may with great propriety ask, why it should not be thus considered with regard to the text now under *our review* ?

Besides this, it ought not to escape distinct observation, that the Apostle John was a minister of the circumcision : he preached at first only to the Jews,

who would not allow to the degraded Gentiles, whom they called *the world*, any part or lot in the great salvation.

The Jews were called the people of God, the Gentile nations *the world*; hence the falling of the Jews is said to be the *riches* of the world, namely, of the Gentiles: "For hereby the riches of the grace of Christ were made known to them in the realisation of a divine faith in Jesus," Romans xi. 12.

Might not the Apostle John, by the *whole world*, point out more particularly the Gentiles, and thus instruct us that *believers of all nations*, and not only such as might be found amongst the Jews, were introduced into the fellowship of Christ, the enjoyment of all the comfort and divine consolation of the great propitiation of the Lord Jesus.

It is most apparent that the great object which the apostle proposed to himself, was to comfort believers in Jesus under most depressing sensations, induced by a sense of guilt. The question then is, which tends most to afford them relief under such circumstances, to assert that Christ procured a possible or conditional reconciliation for *all men*, or that he hath obtained a certain and eternal redemption for a select chosen number, to be made manifest through the renewing of the Holy Ghost in individual minds and the exercise of a divine faith in the blood of atonement.

The Scripture, when it speaks of the *world of the redeemed*, says a certain accurate divine, represents them by *universal terms*, yet so as to mean the *elect*

only, which Prosper, an ancient writer, elegantly expresses—"In the elect and foreknown, from all generality, severed a certain *special* universality, is supposed so as the whole world is freed *out of* the whole world, and all men seem to be redeemed *from among* all men." And Cyral, of Alexandria, adds a similar testimony, which he thus expresses—Now also Christ was subject to the Father, yet not *for all*, but for believers in him only, for whom he offered himself to the Father as the immaculate Lamb, that he might present us to the Father free from all sin."

"This," says an able writer, "was the sense of *leading* men in the church of God, after *this point had been more attentively looked into* and examined; concerning which some of the ancients had expressed themselves with less care, before it came to be the object of more *close debate*."

Now, on such grounds, we may safely conclude that Jehovah's chosen ones throughout the world, as developed *in due time* by the power of faith in the blood of sprinkling, the great sacrifice of Christ, *are indeed the persons* for whose sins he became a propitiation.

O that the language of our hearts may be, Lord, I believe in that propitiation; help thou my unbelief, that I may thus be constrained to rejoice in its rich virtues, and to feel the greatest delight in testifying of its unspeakable worth. "We believe," saith an apostle, "and therefore we speak."

But what shall we say now in regard to those

solemn and momentous injunctions which relate to evangelical repentance, and the exercise of faith in Christ, and which are represented as being general or universal in their bearings on the human race?

Now those universal injunctions and gracious invitations are addressed to men wherever the gospel is proclaimed; and though they do not prove a universal atonement, yet they are the standard of duty, and the measure of obligation in respect to the revelation of divine mercy, as exhibited in the gospel of the grace of God.

Yet it cannot be said, absolutely, that even those extensive injunctions and kind invitations have been, or ever will be, addressed *to every individual* of the human race, seeing that multitudes have lived and died without having heard of them.

It has been pleaded that John the Baptist came to bear witness to Christ, "that *all* men through him might believe," John i. 7. That the apostles were "to go into all the world, and preach the gospel to every creature," Mark xvi. 15. And that the Apostle Paul, in his speech to the Athenians, declared that now "God commandeth all men everywhere to repent," Acts xvi. 30.

Adverting to such Scriptures as have now been cited, as brought forward in a way of objection to the doctrine which we advocate, a worthy and respectable writer of the seventeenth century observes:—

"These allegations may be thought to have a great deal in them by such as are taken by the *bare sound*

of words without considering their meaning. It is a sufficient answer if we say, that seeing multitudes in the world have not enjoyed the Scriptures, nor the preaching of the gospel, it is evident that *all men*, strictly speaking, have not been called to believe and to repent."

It is evident that the ministry of John Baptist did not extend *to all*, absolutely considered, because many were dead before he preached, and multitudes of those who were contemporary with him never came within the reach of the sound of his voice.

Neither did the apostles of Jesus literally preach the gospel to every creature, neither was it possible for them to fulfil their commission if the *utmost scope* be given to the words *every creature*.

The apostle declares that God "now commands all men everywhere to repent;" but the words imply, as an ancient author has well observed, "that he did not always do it: 'the times of ignorance God winked at,' but now by diffusing the light of the word among the heathen world, he more generally called men off from their idolatries to the knowledge and worship of the true God; every individual in the world, therefore, cannot be comprehended in the apostle's expressions."

If we suppose, however, that all men, strictly speaking, are called to believe, we must then consider what it is they are called to believe. To say it is, that Christ died for them all, is to take for granted the point in question, whether he died for all men.

But that which men in general are called upon *to believe* is, that Christ is what he is, a divine, an able, an all-sufficient Saviour, and that there is eternal life in his name; but this does not necessarily suppose that Christ died *for all men*.

The pertinency of the following instructive remarks relative to the interesting subject of present discussion, which were delivered by a worthy Nonconforming minister, according to appointment, at the Lime Street lecture, in the Metropolis, more than a hundred years ago, are so much *ad rem* that no other apology is required for their insertion in this part of my treatise.

“There is,” observes the accomplished, pious, and acute preacher of the gospel, to whom I have adverted, “a sufficient ground to preach the gospel to all, and for any person who hears it to hearken to the call of the gospel, seeing there are *many* that *shall be saved*.”

It would be thought not unreasonable to urge all husbandmen to plough and sow their lands, or all merchants to send their effects abroad, although all the agriculturists should not be assured of good *crops* nor all the merchants be *certain* of good returns. It is *sufficient* to put them on action, that some of the former class may have large and abundant crops, and many of the latter realise suitable or profitable returns.

But has not the doctrine which we advocate been represented as unfavourable *to the greatness of Jehovah's goodness* and the riches of his grace, and like-

wise as injurious to the abundant merits of Christ? Yes, such an idea has been suggested; but we cannot admit the propriety of representations of this description; no, not for a moment.

In what way does the idea of an atonement effecting *a possible salvation*, but leaving everything open to, and suspended upon, the uncertain volitions of the depraved and wayward will of man, either exalt the riches of divine goodness or glorify the wondrous merit of Jesus Christ?

Such, such indeed is the province of that divine atonement, which makes provision for the *certain* salvation of an incalculable number of immortal souls. Here we behold the *goodness* of Jehovah exhibited in all its richest exuberance, and the *merits* of Jesus shining forth in their most winning and attractive lustre, powerfully alluring souls, through his blessed Spirit, to himself.

Here we see, in all its most delightful manifestations, “*grace reigning* through righteousness unto eternal life, by Jesus Christ our Lord.”

The manner in which one of our Nonconformist divines reasons on this point is so *cogent and convincing* as to deserve being recorded here. Briefly he observes, “It does not appear to discover more, or so much, grace and goodness in God to take a distant and remote step towards the salvation of all, in giving Christ to make a propitiation, as in giving Christ, grace and glory, *certainly to some*; yea, to a “number that no man can number:” and to say

Christ died for all men, not to purchase grace and glory for them, but only to render their salvation *possible*, is to *depreciate*, not to *exalt*, the merits of Christ; for this is to say that he so merited salvation as that salvation is *secured to no man*: for what is only *possible* may *never* be: and if Christ by his death, procured a possibility of salvation, he only removed the insuperable obstruction, that so man might become his own saviour, which is to *exalt* the goodness and power of the creature, and not *the merit and grace of Christ*: on the other hand, that grace must be infinite which gave Christ to procure and secure eternal life for a vast multitude of poor perishing sinners, and that merit must be infinite which not only paid their vast debt to divine justice, but also purchased for them an inconceivable weight of glory."

"Thus, I think, it appears, that the doctrine of particular redemption does not detract from the goodness and grace of God, or the merits of Christ; but that the charge falls weightily and justly on the contrary opinion."

But it has been confidently objected against the doctrine we advocate, that it represents Jehovah as acting *partially*, if not unjustly, towards many of the creatures of his power.

But will not the same objection apply to the apostacy of angels? Why did Jehovah permit them to fall? Who can doubt but he could have prevented it? And after those apostate beings had

actually fallen, why did he not provide a Saviour for them, but suffer them to remain in an irremediable position, when for man—a much inferior order of being, remember—he graciously opened a door of salvation; yea, rendered the eternal happiness of such inconceivably secure, in *innumerable* instances, by the death and sacrifice of his dear Son, Jesus Christ?

Shall we dare, foolishly, to charge the ever-blessed Jehovah either with partiality or injustice here? Shall we not rather remember that Jehovah is God, the only wise! — “who hath been his counsellor?” Should we not rather consider, that with regard to much of his procedure in the universe, it hath pleased him to give none account of his matters, and that many such things are with the Lord?

Should we not rather pray for that grace which shall effectually enable and constrain us to say, as Christ, “the wisdom of God,” did, “Even so, Father, for so it seemed good in thy sight?”

The sovereign “*grace* of God” has determined him to save vast multitudes; but his *justice* does not require that he should save *all*.

“When,” saith a certain judicious writer, “many have a just and equal *claim* to any benefit, there, the giving it to one and withholding it from others of them, is unjust and dishonourable; but when none of them have any *just claim* to it, but all have deserved the contrary, there the case is far otherwise. Where many have deserved punishment, and some are exempted from it without any satisfaction to the law,

whilst others are made to suffer the penalty of the law, there lies the charge of unjust partiality? But this is not the case before us: though God exempts that particular number from condemnation "for whom Christ died," yet it is upon *satisfaction* made *by their surety* and Saviour, and in punishing the rest, he does them no wrong; for he inflicts upon them nothing but what is the proper desert and "wages of sin."

Undoubtedly Jehovah acts as an *independent Sovereign* towards the human race, yea, throughout the universe; hence the pertinent question of an inspired writer,—“Nay, but O man, who art thou that repliest against God? Shall the thing formed say unto him that formed it, Why hast thou made me thus?”

There is, indeed, a spirit in man which lusteth to *envy*: behold its workings in the case of Cain and Abel: was not the operation of this principle *the cause* of the death of righteous Abel, the proto-martyr under a former dispensation? But what saith the Lord Jesus? “Is it not lawful for me to do what I *will* with mine *own*?” It is also evident, that *in the distributions of Divine Providence* great *inequalities* are easily perceived:—some are rich, others are poor; some healthy, others diseased; some are born deformed, others are well fashioned; some are wonderfully preserved, others exposed to great perils and dangers; some are favoured with the clear shining of the light of the glorious gospel of Christ, millions have never heard of the name of Jesus, and millions besides, perhaps, never will.

And shall we dare affirm that Jehovah is not just, because he is thus apparently, according to our *limited apprehension* of things, partial? Oh let us not thus thoughtlessly misjudge the deep ways of the Lord, but rather meekly and wisely exclaim, in the recollection that “his way is in the sea and” that “his footsteps are unknown”—“shall not the Judge of all the earth do right?”—“Of him, and through him, and to him, are all things: to whom be glory for ever and ever.”

Another *objection* with which we are met by the advocates of a universal atonement is, that our doctrine is discouraging in its aspect towards poor and wretched sinners, who are supposed to be just beginning to cultivate a serious concern relative to their *personal* salvation from death and eternal misery.

It is very certain, that whilst the word of truth aims not to make those sad whom the Lord hath not made sad, it speaks in no soothing terms to the hardened or the impenitent and unbelieving soul; on the contrary, to such its language is, “There is no *peace*, saith my God to the wicked;” and that “the wrath of God *abideth* on them.”

“Those who say,” observes a certain writer, “that Christ died for all men, do not say that all men *shall be saved*, or that it is so much as *probable* they should; nor do they pretend to say *that all*, or the greater part, of such as have the gospel preached to them will believe and be saved; and if they do not, what comfort can it afford men to think Christ died

for all men, when, if it be so, that will but aggravate their condemnation and misery as rejectors of Christ and his salvation?

But which doctrine is most *encouraging* to individuals deeply concerned relative to the welfare of the soul, that which teaches that Christ died to render the salvation of *all* barely *possible*, or that which teaches that Jesus died to *secure*, in a way the most *certain* and efficient, the salvation of many? To the subjects of evangelical "repentance towards God" and of faith in Jesus, the evangelical economy presents consolation of inconceivable degree. It confidently assures all such that "the blood of Jesus Christ cleanseth us from all sin," and it announces the animating and soothing fact, that *they* "have strong consolation"—strong, indeed, as the gracious *oath* and *promise* of Jehovah, and the sufficiency of the grace and sacrifice of God our Saviour can render it, "who have fled," by faith, "to the hope set before them" in the gospel.

Oh that we may be enabled to say, individually, "which hope *we have*, as an *anchor* to the soul, both sure and stedfast, and which entereth into that which is within the veil," where no storm nor tempest can disturb it, "whither the Forerunner is for us,"—for all who really believe, "entered," to intercede for us, "even Jesus." Then shall we be fully prepared to add our *heartly amen* to that sweet song of Zion—"Not unto us, not unto us, O Lord, but to thy name give glory, for thy mercy and thy truth's sake."

CHAPTER IV.

CONCLUDING OBSERVATIONS, TENDING TO CONFIRM STRONGLY, AND TO ILLUSTRATE CLEARLY, THE REAL NATURE OF THAT ATONEMENT REVEALED IN THE SACRED SCRIPTURES; AND TO EXPOSE THE INJURIOUS MISTAKES OF ITS OPPONENTS.

THE preposterous nature of the conclusions which the advocates of a universal atonement distinctly avow, plainly prove that they have missed the *mark* at which a Christian teacher should ever aim, namely, that mark so pointedly depicted by the pen of inspiration—"But we have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by *manifestation of the truth*, commending ourselves to every man's conscience in the sight of God."

The individuals to whom I have so frequently adverted are not afraid to say, that the death of Christ in itself is not sufficient to save the soul—that it does not lay a solid foundation for the hope of the guilty—that it does not *bind* Jehovah to pardon *any*—that while it throws open the door of divine mercy to *all*, it secures and renders *certain* the salvation of *none*; although the sacred Scriptures so plainly assure us that believers have redemption through Jesus' blood, and that his precious blood "cleanseth us," namely, all that believe, "from *all sin*."—"And he," Messiah, "saw that *there was* no man, and wondered that *there*

was no intercessor : therefore his arm brought salvation unto him ; and his righteousness, it sustained him," Isaiah lix. 16.

The term "redemption," say some of that class of writers to whom I have adverted, is explained to mean the forgiveness of sins—"In whom we have redemption through his blood, even the forgiveness of sins." Are we here to understand that the sins of the Church were actually pardoned when the Saviour died ?

"I should hope that this is not the idea intended to be conveyed," says the writer here referred to, "because repentance is necessary to pardon ; and if sin were actually pardoned then, why not from eternity ? and farther, why should we pray for pardon ?"

Now it is obvious, that the forgiveness of sins is here represented, at least, as being an important *branch* of redemption, and if it be called redemption itself, as the writers I am alluding to seem to think, then we are evidently taught, that the forgiveness of sin necessarily arises out of redemption, and therefore those who have been redeemed by the blood of Christ shall certainly receive the forgiveness of sin in Christ ; and was not the forgiveness of the sins of the Church ratified in Jesus' death ?—"This," saith Christ, "is the blood of the New Testament which is shed for the remission of the sins of many."

The fact is, that believers in Jesus were chosen to the forgiveness of sins ; thus were they decretively pardoned before the world was ; and it is also true that this blessed privilege of forgiveness was really

procured for them in Jesus' death, and is actually enjoyed in their souls when they believe the "gospel of the grace of God."

"And why then should we pray for pardon?" it is asked. We reply, in the first place, because as sinners we all absolutely need it, and therefore we are bound humbly and sincerely to recognise that necessity: secondly, because a divine faith effectually teaches us to regard forgiveness as a clearly revealed doctrine, in which that faith powerfully exercises itself: and finally, because we are divinely commanded to pray for the manifestation of Jehovah's forgiving love—"For this shall every one that is godly pray unto thee in a time when thou mayest be found," Psalm xxxii. 6.

And when they say that repentance is necessary to pardon, surely they do not intend to teach, as I am sure they ought not, that repentance constitutes the ground-work or the procuring cause of it; though, undoubtedly, it is perfectly true, that evangelical repentance and realised pardon being both the invaluable gifts of God, are closely allied concomitants, inasmuch as we are taught that Christ "is exalted a Prince and a Saviour, to give repentance unto Israel and the remission of sins."

The inaccuracy of our opponents, theologically considered, is sufficiently evinced when they speak thus: Christ is said to be the Shepherd, and his people the sheep: but is he actually their Shepherd before they become his sheep? I reply, that however strange and

paradoxical it may appear to be in the view of some persons, it is nevertheless a most certain fact, that Christ says, even of those who do not really *appear* as yet to be his sheep, “other sheep *I have*, which are not of this fold;” therefore it is evident, that the Lord Jesus Christ regarded himself as being the Shepherd of many who were not, as yet, really introduced within the sacred enclosure of his fold; for if he is not to be regarded as the Shepherd of such, why does he call himself by that endearing name in respect to them?

“Now he himself has specified the time,” say they, “when they became his sheep; it is when they hear his voice and follow him: but let it be observed, neither is this, properly speaking, *the time* in which the persons referred to *became* his sheep; but that time in which it appears or becomes *manifest*, by the gracious operation of the Holy Ghost in their hearts, that they are the sheep of Christ, known of the Father, and purchased by the blood of his dear Son.

“The purpose of the Father and the Son insured their becoming his sheep,” say they; “but did it make them his sheep?” Yes, it did in the divine view, certainly, and therefore Jehovah calls them his *own* before they are brought into the fold of Christ by the exercise of a divine faith in his “precious blood.”

The same divine and gracious purpose also insured the *manifestation* of the fact referred to in due time, even in *that time* when Christ’s sheep hear his voice believingly and follow him cordially “whithersoever he goeth.”

“The same purpose,” say they, “insured their admission into heaven, but did it make them partakers of the heavenly glory?” I reply, it makes them heirs of it, and guarantees their final introduction into heaven. This guarantee was ratified in Christ’s death, which was the sure *seal* of the divine purpose; a delightful foretaste thereof we obtain when, through grace, we believe, actually partaking then “of the glory to be revealed,” at least in its beginnings, in an incipient state, and the glorious final entrance into heaven is that which triumphantly crowns the blessedness of all the saints.

Again they observe, “Christ laid down his life for the sheep, *i. e.*, for that chosen people who were appointed to be made his sheep. It would, however, be an unsound conclusion to say their becoming ultimately his sheep and entering at length into the heavenly fold depends on some ingredient, if I may so speak, in the atonement made for them which did not exist in that made for the world.” Why then, I ask, does Christ insist so strongly upon the necessity of bringing in his sheep into his fold in direct and immediate association with laying down his precious life, and thus making an effectual and complete atonement for them?

“As the Father knoweth me, so know I the Father,” saith Christ. The gracious purposes and designs of redeeming love, are equally known, and equally dear, to the Father and the Son:—“and I lay down,” saith Christ, “my life for the sheep;” and then he imme-

diately adds, “and other sheep I have, which are not of this fold, them also I must bring;” why? evidently because he had laid down his life for them; so that the introduction of the sheep of Christ into his fold is so far from not being dependent on Christ’s atoning death, as some have taught, very erroneously, that it necessarily and directly arises out of it, so that this end is gloriously secured in the election of grace, and is as firmly ratified in the great Redeemer’s sacrifice.

We do not however affirm, let it be observed, that there exists no distinction between the purpose of Jehovah and its accomplishment. But we do say, that very frequently no distinction is made between the divine purpose and its actual execution in the sacred word; and the reason, perhaps, why no such distinction is made in the sublime revelations of the Triune Jehovah is, that both the divine purpose and its gracious accomplishment are the same thing in the view of the eternal mind; and likewise, that the solemn and irrevocable purpose of the Lord is most infallibly sure to be followed by its entire execution.

Therefore it is declared in the unerring word, “The counsel of the Lord, that shall stand.” Again it is written,—“The Lord of Hosts hath sworn, saying, as I have thought, so shall it come to pass, and as I have purposed, so shall it stand.” And again:—“For the Lord of Hosts hath purposed, and who shall disannul it?” Isaiah xiv. 26, 27.

“He spake,” saith the Holy Ghost, “and it was

done; he commanded, and it stood fast.”—“The earth is dissolved,” even the dissolution of the globe seems to be spoken of here as a thing done: “I bear up the pillars thereof;” that is, so long as may be needful to complete the purposes of redeeming love. Again: “My covenant shall stand fast with him,” namely, with Messiah, the Head of the covenant. And again it is written, “He,” namely, Jehovah, “is *ever* mindful of his covenant;” of all its solemn relations and gracious engagements; nor will he suffer his people, who are called “his peculiar treasure,”* to forget or to be unmindful of them, Psalm cxxxv. 4.

It is manifest then, and it is certainly as evidently true, that the sacred Scriptures observe, very frequently, no distinction between the fact or deed, such as redemption, for instance, by Christ, and the blessed consequences which are sure to follow or to arise therefrom.

For this plain and substantial reason, that the glorious act of redemption virtually includes all the divine results which are most assuredly to follow, as the sweet stream flows from the fountain; thus rendering all those momentous consequences which are intended to succeed, inevitably certain and infallibly sure.

Thus it becomes strikingly evident, that Jehovah is, indeed, “excellent in counsel and wonderful in

* Rab Salomon, *exponit thesaurum dilectum*. Aben Ezra ait significare rem excellentem et pretiosum. See Leigh's *Critica Sacra*, p. 158.

working—"Blessed be the Lord God of Israel who only doeth wondrous things."

This is true in regard to natural philosophy and providential dispensations, and still more abundantly so in respect to the sublime doctrine of redemption by the sacrifice of the Lamb.

Commenting on that sacred portion of the divine word to which reference has already been made, the venerable and learned Witsius says,—“When Christ publicly declares that he lays down his life for *his sheep*, he thence infers that he must bring them to hear his voice, ‘that there may be one fold and one Shepherd,’ John x. 16, 17. But it is certain that these last assertions agree to elect believers only, and therefore also the first, from which the others are deduced. For it would not be a just inference to say, I lay down my life for my sheep, therefore I must bring them to hear my voice, &c. Did he lay down his life for some whom he never brings?”

It is evident then, that believers were chosen from all eternity to the gracious realisation and enjoyment of all those spiritual blessings, however varied their number or great their value, which they become possessed of in the present time, to the praise of the glory of Jehovah’s infinitely rich and abounding grace.

It is evident also, that the sacred Scriptures will not be bound and tied by, neither do they evince that overweaning attachment to, but vastly soar above those metaphysical distinctions which certain

modern writers appear to think so highly of, and are evidently inclined to pride themselves so much upon.

The theological writers to whom I have referred, notwithstanding all their boasted metaphysical distinctions and their supposed discriminating powers, most forcibly remind one of certain impotent folk or paralysed persons who may be seen possibly at the basement of some lofty and towering mountain, the apex of which they cannot possibly reach by the utmost personal effort which they can command; "ever learning and never able to come to the knowledge of the truth."

The comments of such individuals are indeed left far—far in the distance, by the spiritual sublimities and moral grandeur of those divine revelations which seem at once to mock their real feebleness, moral poverty, and assumed sufficiency.—

"For what is the chaff to the wheat? saith the Lord."

Our opponents will not allow that the atonement of Christ is *essentially connected* with a *purpose* to save, though Christ himself has, in the most decided terms, assured us that he appeared in the world for this *very end*—"For the Son of Man," saith he, "is come to seek and to *save* that which was lost:" that is, effectually to secure this object by his atoning *death* and infinitely valuable sacrifice.

Shall we then give *credence* to the teaching of the writers to whom I have referred? or rather shall we

not, with profound attention, *listen* to the unerring language of Christ himself?—"Ought we not to *obey* God rather than man," though he may write or speak like an angel from heaven?

Again: the advocates of a universal atonement teach us, that the death of Christ does not lay *any obligation* on Jehovah to *save* his people. "If the atonement," say they, "had imposed upon the Divine Being any obligation separate from his promise, be it remembered, to save the Church, there would be manifestly no exercise of grace in their salvation."

Now, whoever attempted to separate the *promise* of Jehovah from the *atonement* effected by his dear Son in the great matter of salvation? as well might we speak of effecting a separation between light and the illuminating rays of the sun: rather, do not the blessed *promise* of the Father and the *atonement* of the Son combine to *ratify* and to complete the salvation of the children of God, being a *mutual guarantee* for the accomplishment of this grand consummation of things?

And does not the grace of Jehovah shine forth illustriously in the divine *provision* of the atonement of Christ, as the great and well-adapted medium of saving his people?

Again: the persons who oppose our views tell us, that the death of Christ, apart from all covenant engagements (a case that does not, and cannot, exist), opened an honourable channel for the exercise of the

mercy of God to the human family: "it permitted him to pardon *all*," say they, "but it *bound* him to pardon *none*." According to this idea it would appear, that Christ's atonement was intended rather to set God himself at *liberty*, to confer a certain *power* on him, rather than to effect the glorious liberation—the complete redemption and salvation of his people; and that whereas the atonement of Jesus has opened the way for the pardon of all, it has *bound* him to pardon none; although, let it be observed *carefully*, Christ speaks of his *precious blood* as being the *solemn seal* and *ratification* of the gracious purpose and promise of Jehovah to *impart the remission of sins* and eternal life to multitudes—"For this," saith Jesus, speaking of that significant *symbol*—the Cup, which evidently signified the blood he was about to shed for the life of souls, "is my blood of the New Testament, τὸ τῆς κἀνῆς διαθήκης; namely, the New Testament or Covenant which is now to be solemnly *sealed* therein, "which is shed for many for the remission of sins," and thus certainly to *insure* the accomplishment of this benevolent and most important end, Mat. xxvi. 28.

Has not the *death* of Christ then *solemnly bound* the Lord our God to *forgive* the sins of all for whom Jesus died—of all who believe in his name?

To attempt to *separate* the *purpose* of the Triune Jehovah and *the atonement* of Christ, is to attempt to "separate what God hath *joined* together" by an indissoluble tie, in order that the *idol* of an

universal atonement may still retain its antiscriptural position.

For if the purpose of Jehovah and the atonement of his dear Son be *inseparably united*, as indeed they are, and if the object both of the former and latter be manifestly *identical*, then the notion of a universal atonement, like Dagon bereft of his stumps, evidently comes tottering to the ground.

Again it has been stated by the supporters of the system on which I am now animadverting, somewhat indeed inconsistently with other statements of the same party, speaking of the atonement, "It insures, indeed, the salvation of the Church, yet not of itself alone;" but, I ask, how could it possibly insure the salvation of the Church by itself, in any sense or degree, unless there was in it a *purpose to save*?

In short, the gracious purposes of Jehovah and the great atonement of Christ should not be pitted against each other, as it were, neither should we seek to exalt the one at the expense of the other; but it ought to be our study to exhibit both those *grand realities* as *harmoniously* and beautifully blending, like the lovely tints of the rainbow, in effecting the great and glorious result, the final salvation of the Lord's ransomed people—of *all* and *every one* who believes in the virtue of "the blood of sprinkling"

The apostle of the circumcision, speaking of the epistles of his beloved brother, the apostle of the Gentiles, says, "In which there are some things hard

to be understood, which they that are unstable and unlearned wrest, as they do also the other Scriptures, unto their own destruction," 2 Peter iii. 16.

By the unlearned here, we are not to understand such as are in the common acceptation of the term illiterate, but such as have the mind insufficiently imbued with the influence of *scriptural learning*, in connection with the *illuminating and efficient beams* of the Spirit of Truth—such as unhappily prefer the philosophy of human *wisdom* to that of divine *revelation*.

That "philosophy and vain deceit," which is "after the rudiments of the world, and not after Christ," is most pernicious in its results; concerning such things the apostle says emphatically, "*Beware!*"

The wisdom of the flesh is indeed a great *adversary* to "the wisdom that is from above," constituting as it does one of these *strong-holds* of the "Prince of the power of the air," that the spiritual weapons of evangelical truth are intended to pull down;—"For the weapons of our warfare," says the inspired writer, "are not *carnal*, but mighty, through God, to the pulling down of strong-holds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Happy indeed are they who are led captive by *the truth* "as it is in Jesus;" who are tied to the chariot wheels of his gospel, and led in willing triumph by

its blessed discoveries.—“Blessed is the man, O Lord of hosts, that trusteth in thee.”

When the coasts of Israel were threatened by the armies of the aliens, what did Jehoshaphat, Israel's leader, do? “He cried unto the God of his fathers, saying, O our God, wilt thou not judge them? We know not how to go up against this great company that cometh against us, but our eyes are up unto thee,” 2 Chron. xx. 12. And why should the friends of truth be *discouraged*, seeing that the eyes of Jehovah are upon *the truth*?” Jer. v. 3, seeing that it is his declared will, that “when the enemy shall come in *like a flood*, the Spirit of the Lord shall lift up a standard against him.” And this he does, by raising up individuals who shall be filled with that zeal which is according to knowledge truly *jealous* for the *honour* of the truth of the gospel, and who shall “be valiant for *the truth* upon the earth,” Jer. ix. 3.

When the Prophet Elijah saw “the abomination of desolation” standing where it ought not, he thus solemnly appealed to the backsliding people—“And Elijah came unto all the people and said, How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him,” 1 Kings xviii. 22.

The general *tendency* of some modern writings on the atonement of Christ is manifestly to repair those injuries which have been rightly done to the Arminian idol, by the combined and powerful forces of the

Lord of hosts—But what saith the Lord? “The *idols* shall be utterly abolished.”

The question before us is, whether Jehovah or Baal should be worshipped; whether *human philosophy*, the wisdom of the flesh, shall be *idolized*, or the *wisdom of Christ* shall maintain its *supremacy*, and thus be regarded with profound adoration and cordial submission by the souls of men.

Concerning many high *pretenders* to wisdom, the Lord hath said, “They have rejected the *word* of the Lord, and what wisdom,” at least, which deserves the name, “is there in them?”

The inspired poet thus complains before the Lord—“A man was famous according as he had lifted up axes upon the thick trees; but now they break down the *carved work* thereof with axes and hammers,” Psalm lxxiv. 5, 6. O how rudely have many individuals in our times, of whom we might indeed have hoped better things, attempted to break down the exquisitely *carved work* of *gospel truth*, even as it were with *axes* and *hammers*?” Is it not, therefore, high time for us to speak and feel as Elijah did, when wrapped in his mantle and standing in the more immediate presence of the Lord? He mournfully said, “I am very jealous for the Lord God of hosts.” And ought not this to be the case when those who would be regarded as *teachers* are, in too many instances, leading men astray, and when they that are led of such are in danger of being finally destroyed?

What is it which the sacred Scriptures represent as forming the *richest expression* of the *love of Christ* to immortal souls? Is it not the pouring out of his soul *unto death* for them? But according to the doctrine of a universal atonement, there are multitudes for whom *that blood was shed*,—for whom Jesus manifested or expressed his *immeasurable love*, even unto death, who will finally come short of obtaining salvation.

Thus, according to the doctrine on which I animadvert, the Lord Jesus may be completely *disappointed* in obtaining the *great object* associated with the exercise of the grandest and most awful and sublime displays of his loving-kindness.

If indeed Christ died for all, would he not *intercede* for all? but he only intercedes for those who come to God *by him*; and who are they but such as are *his* according to covenant arrangements?—"For all," saith Christ, "that the Father hath *given unto me* shall come unto me;" and thus also in coming to Christ by faith, they come to the Father by and in Christ.

If the sacrifice of our great High Priest had been presented *for all*, would not the *merit* of that sacrifice be *pleaded* for all? but Jesus saith,—“I pray not for *the world*, but for them whom thou hast given me *out of the world*.”

Did Christ act then, as a priest, by a divine sacrifice for them for whom, as a priest, he does *not pray*?

Why does the apostle glory so much—so fervently

“in the *cross* of our Lord Jesus Christ,” if it is not to be the *chief* ground of our boasting?

And why does he determine “to know nothing among men save Christ and him *crucified*,” if *every benefit* connected with grace here and glory hereafter be not *involved* in the cross of Jesus?

Think for a moment of the *fervid and energetic manner* in which the inspired apostle *contrasts* the sacrifice of Christ with the ancient *legal* sacrifices abolished under the gospel.

The legal sacrifices, although manifestly stamped with much imperfection, yet answered the *end designed*—they sanctified “to the purifying of the flesh;” but it would seem, according to the testimony of some, that the sacrifice of the gospel, though infinitely *more valuable* and glorious than all the legal sacrifices put together, preceding it, may fail to accomplish—to effect its grand *purposes* and gracious intentions: but this cannot be possible;—“for if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how *much more* shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.”

The sacrifices of the law cleansed the outward man—the *flesh*—the body; the sacrifice of the gospel cleanseth the *spirit*—the inmost soul. The sacrifices of the law were operative—answered their end; the sacrifice of the gospel is vastly *more efficient*, and will

certainly accomplish every graciously *intended purpose* and design, for Messiah's arm—it “hath brought salvation and his righteousness hath sustained him,” to the bringing in an everlasting *victory*—an eternal salvation for all his redeemed.

Jehovah is represented as taking *no pleasure* in the *sacrifices of the law*, though instituted at his bidding, when *compared* with the infinitely more glorious sacrifice of the *Gospel*.—

“In burnt offerings and sacrifices for sins thou hast had no pleasure;” but on the contrary the Father looks on the sacrifice of his dear Son with infinite *delight*.—“He taketh away the *first*,” saith the apostle, “that he may *establish* the second.” The Father hath established the sacrifice of his dear Son, by confirming his approval of it *in Christ's resurrection* from the dead—in accompanying the preaching of it to the souls of many by “the *Holy Ghost sent down from heaven*,” and in giving the most *delightful assurances* of its infinite efficacy to save and to rescue multitudes from *all the ruins* of a fallen condition—“For by *one offering* he,” even Christ Jesus, “hath perfected for ever them that are sanctified, whereof the Holy Ghost also is a witness to us,” and his testimony is unquestionably *true and faithful*, and is infinitely to be *preferred* to the testimony of men, who may dare to put in their feeble caveat in opposition to it.

Think of the *high praises* which the death and sacrifice of Christ demand and effectually secure—

“ And I beheld, and I heard the voice of many angels round about the throne, and the number of them was ten thousand times ten thousand and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing,” Rev. v. 11, 12.

But why all this abundant and *well-merited praise*, and devout thanksgiving, and how could the *death* and sacrifice of Jesus bring so *much glory* to him, if his death and the out-pouring of his precious blood be so inoperative as the doctrine of a universal atonement evidently represents it to be?

If the views of those who favour the universal scheme were indeed correct and scriptural, would the inspired writer have represented the cross of Jesus as the grand theme of *the Christian ministry*?—“ We,” saith he, “ preach Christ crucified; to the Jews a stumbling-block and to the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the wisdom of God and the power of God :” and what is it to “ preach Christ crucified ?” Is it to represent his death as a mere satisfaction to public justice? such as it might appear after all to be in fact, *no satisfaction at all*, for the sins of one in a thousand; vast numbers being called to satisfy for sins in their own persons and sufferings.

Is this preaching “ Christ crucified ?” or is it to represent the death of Christ as not affecting the certain deliverance of *any one* from the curse of the

law and the wrath to come? Though the inspired writer, speaking in his own name, in the name of believers generally, and that of the whole Church of God, says,—“Christ *hath redeemed* us from the curse of the law, having been made a curse for us.”

The preaching of “*Christ crucified*” has *hitherto* been regarded by those heralds of salvation, “of whom the world was not worthy,” as including in its sacred grasp a sure foundation for the hope of the believing penitent, as forming a safe refuge for the guilty, and as exhibiting an everlasting righteousness for the ungodly. And here multitudes of believing souls have experienced strong and “everlasting consolation;” a safe and delightful way of approach “to God, the Judge of all,” and a solid rock on which to build all their dearest *prospects* in relation to an eternal state—a glorious immortality.

It is evident that there are to be found modern writers on the Atonement, who do not *professedly* belong to the Arminian school, who nevertheless, by the striking correspondence which exists between their sentiments and those of the party to which I have adverted exhibit a strong likeness—an intimate *alliance* easily to be *recognised* by such as “have their senses” rightly “exercised to discern between both good and evil,” truth and falsehood; between the chaff and the wheat, sound and unsound doctrine.

How *foreign* “to the law and the testimony” is the *visionary* idea that salvation is not to be regarded as *essentially* associated with the sacrifice of Jesus,

that it may by possibility indeed be connected with it; but that, on the other hand, it may be viewed as somewhat divisible from, and extraneous to it.

But in contradistinction to this vague sentiment, the sacred Scriptures evidently teach and solemnly declare, that we are saved by the *grace* of Christ,—“that Israel shall be saved *in the Lord* with an everlasting salvation,”—that believers are saved, and called with an holy calling, not according to their own works, but according to the divine purpose and grace which was given us *in Christ* Jesus before the world began; which is indeed to say that the heavenly calling, and the *great salvation*, are both *alike* built on the sacrifice of the Lamb.

It is evident, then, that salvation *necessarily* flows from the atonement of Christ, just as naturally as good and luscious fruit proceeds from a good tree. Salvation is the pure and crystal stream, the atonement of Christ the precious and refreshing fountain; salvation is the fruit, the atonement of Jesus that lovely “tree of life” on which it so luxuriously grows, and where multitudes, in the exercise of a divine faith, have *actually* found it to their great refreshment and spiritual delight: the Atonement is the firm foundation, salvation the admirable superstructure solidly erected thereon—“For other foundation can no man lay than that which is laid, which is Jesus Christ.”

What after all is the doctrine of a universal atonement but a gratuitous assumption? pleasing indeed to

the visionary *sentimentalism of the world*, and adapted to the taste of a false and depraved philosophy.

The whole *range* of the Scriptures may be searched in vain for a clear, explicit, distinct, and satisfactory testimony in favour of the favourite tenet to which I have adverted. We are here reminded of the striking *appeal* of an inspired prophet, "who hath stood in the *counsel* of the Lord, and hath perceived and heard his word ; who hath *marked* his word and heard it ?" Jer. xxiii. 18.

To *defend* the doctrine of the sovereignty and efficacy of Christ's atonement is, indeed, to maintain the truth and dignity of the *Christian system*, the glory and bulwark of our land, and of all countries in which it takes "root downward" and produces "fruit upwards ;" but on the contrary, to *deny* those facts is, in short, to attempt its overthrow, to degrade its excellency, and to expose that divine system to the keen ridicule and biting sarcasms of its bitter adversaries.

I will not dare to *impugn* the motives of some modern writers on the Atonement, but I in no wise doubt that the sentiments taught by them are quite diverse from, and contrary to, the nature of the evangelical system as unfolded in the *revelations* of Jehovah's grace.

Few indeed, if any, of the Churches of Christ, either ancient or more modern, either endowed or unendowed, have long *abode* in their "*first love*." In the course of certain cycles, or the lapse of ages, they have generally exhibited awful *signs of declension*

and moral weakness, and all this has generally given vent to itself in *gradual departures from the truth*—"the simplicity which is in Christ." The Churches seem to have, like the changeful moon, their *waxing* and their *waning* times—all the Churches of Christendom appear at present to exhibit no unequivocal *signs* of moral imbecility and decrepitude. The vision of most is too much like a *sealed* book. But nevertheless, many still are crying, we hope, "Wilt thou not," O Lord, "*revive* us again, that thy people may *rejoice* in thee?"

The *Epistles* which were sent to the Churches mentioned in the Apocalypse contain powerful *remonstrances*, on account of those sad defects and moral declensions which had occurred in them after a *lapse of years*. Now these things were written for our *admonition*, upon whom the *ends* of the world are come. Let us "be *zealous* therefore, and *repent*."

In those *present* evident *departures* from the plainly *revealed will* of God, which have called forth our observations, we see, perhaps, but the *beginning* of an end; and if those false doctrines which have lately been promulgated, in a way so specious and beguiling, regarding the Atonement, be not checked in their too rapid course, it is to be feared they will lead to still *wider and progressive departures* from the truth of God and "to more ungodliness."

The painful fact being almost universally acknowledged that the *present condition* of the Churches exhibits a state of moral and *spiritual declension*, it is

not become at all probable that many works or treatises professedly written on the doctrines of Christianity would be presented to our view adapted to *improve* the theological system advocated and maintained by our forefathers, who were, many of them unquestionably, men of much prayer, deep-toned godliness, strong and lively faith, indefatigable industry in searching into "*the mind of Christ*," and possessed of a sufficient degree of learning to enable them accurately to read the divine word in the *original tongues*. But, on the contrary, we have reason to fear that, amid the *present sad declension*, so apparent and confessed in vital Christianity, many works would teem from the press suited to the *genius* of a spiritually *declining age*, or *state* of things, calculated not to *improve*, but to *corrupt* the notions and views held "by them that have preached the gospel to you with the Holy Ghost sent down from heaven."

A *careful* investigation and examination of some modern publications which have been sent forth to the public, in relation particularly to the Atonement, will prove too clearly that a state of things, such as we have now depicted, has *been actually realised*, and that the dogmas sought at this moment to be propagated amongst us by many, are obviously adapted to "*eat as doth a canker*," and consequently have a tendency to destroy the very vitals of the Christian system.

"Wherefore," says the apostle, "*rebuke* them sharply, that they may be sound in the faith."

It will be observed that some of the late expounders of a universal atonement pretend to be very much alive to *the honour of the divine purpose*, as securing the salvation of souls; whilst, on the other hand, they scarcely attribute anything of *merit, or grace, or glory, to the death of the Lord Jesus*. Such is "the manner of man" in this matter; but evidently such is not the manner of the Holy Ghost, testifying in the inspired word relative to "*the cross of our Lord Jesus Christ*." For of him it is written, "And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his Father's house: and they shall hang upon him *all the glory* of his Father's house,—the offspring and the issue: all vessels of small quantity; from the vessels of cups, to all the vessels of flagons." For whether we speak of the sovereign choice of believers before the foundation of the world—their effectual calling into the kingdom and grace of Christ—their renovation by the Holy Ghost—the blotting out of their sins—the free justification of their persons in the sight of God—their preservation in Jesus to the end of their pilgrimage, or their final admission into realms of everlasting light and glory, we plainly perceive that *all the glory* of his Father's house hangs suspended on the crucified One—on that Jesus, who is indeed "*all in all*" in the grand matter of salvation. Isaiah xxii. 23, 24.

Although the language of the modern advocates of a universal atonement embraces more frequent references to the divine *purposes* and intentions of

Jehovah than that adopted by their predecessors of the professed Arminian school, yet, so far as the *Atonement* itself is *concerned*, both parties appear to hold *substantially the same leading ideas*, and, what is remarkable, use even similar phraseology in conveying them.

Both parties look at the Atonement not as securing salvation to the objects of a Saviour's infinite love and sacrificial death, but as merely *opening* the way to its *possible* realisation by some act within the limits of *the power* of man in *contradistinction* from divine energy, or faith wrought by the "*exceeding greatness*" of the power of God, which the efficacy of Christ's blood alone can *procure*, and which the Holy Ghost *only* can possibly convey to the soul of a sinner, saved by grace—"For the *fruit* of the spirit is love, joy, peace, *faith*," Gal. v. 22.

It is thus that the *idol* of human power and merit is sought to be propped up—is even brought in with *shouts*; whilst the majesty, sovereignty, and freedom of divine love and grace, are *proportionally* degraded and set at nought. "But where is the wise, where is the scribe, where is the disputer of this world? Hath not God made foolishness the wisdom of this world? For when in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching," or by what men esteem such in the vanity of their minds, it thus pleased God "to save them that believe?" 1 Cor. i. 20, 21.

Does not the inspired apostle speak of something

special, *peculiar*, and *sovereign*, in the *wondrous love of Christ* in *connection* with his atonement, when he says concerning Jesus, “who loved me, and gave himself for me?”—that is, as my substitute and divine surety. Does he refer here, can it be rationally supposed, to some *public* act of satisfaction to divine justice, in which *every man* is as much and directly interested as was the apostle, that “chosen vessel,” himself? or does he refer to some *sovereignly gracious deed* on the part of Christ, in which the apostle was most surely, in his own view of the case, personally interested *above many*, and which was designed to prove clearly to himself and others that he was the marked object of Jehovah’s free favour and divine love, in and through the precious *death* and divine sacrifice of Jesus Christ our Lord?

Indeed, the *sovereignty* of Jehovah most assuredly characterises *all the grand and sublime verities of the evangelical system*. This divine attribute most certainly extends itself likewise to the great transaction of the atonement of Christ. If it were otherwise, this fundamental truth would not be *in unison* with other *constituent parts* or ingredients in the evangelic plan.

If then the atonement of Christ be limited in its *grand designs*, let us not proudly exclaim, why hath Jehovah constituted such an atonement as this, when, in the unlimited exercise of his infinite *power* and sovereign *will*, he could have arranged things *differently*? Sad, indeed, would be the results, were we

to indulge too freely in our over-curious and misplaced *interrogatives* respecting existing spiritual or even natural *realities*; for then we might proceed to ask superciliously and unwisely, why were apostate angels permitted to fall from their first estate?—why was moral evil, in its complicated sad consequences, permitted to spit forth its deadly venom?—why was the globe, in which that moral poison was to rankle so fatally, brought into existence? Instead of such proud and unprofitable interrogatories, does it not better become the creatures of a day to cry out, Thy counsels, O Jehovah, are a great deep, an unfathomable abyss. “O the depth of the *riches*, both of the wisdom of God” to *arrange*, and the knowledge of God to *discover*, “how *unsearchable* are his *judgments*, and his ways past finding out,” Romans ii. 33.

We shall do well to *bear in mind* that divine glorious *mystery* attaches itself closely, more or less, to *all the revelations* of divine grace, in a greater or less degree. Great indeed “is the *mystery* of godliness!” Is there no *mystery* in the *great atonement* of Christ?—is there not much connected with it *so profound*, so sublimely grand, and beyond all the power of description, as entirely to transcend all finite understanding?

“Vain man,” indeed, would fain divest the sublime truths of the Gospel of all their *mysteriousness*; he would attempt, with the greatest temerity, to remove the impenetrable vail which covers them, in order to level them down by his puny arm to the feebleness of his own apprehension—the idol of his

own understanding; whilst Christian humility exclaims, relative to those great and glorious things which are *revealed*, "Who by searching can find out God? who can find out the Almighty to perfection?"

Vain man is but too apt foolishly indeed to imagine that he can unloose that seal which "the Lion of the tribe of Judah" hath *not unloosed*—that he can *explain* those *profound* secrets which the Holy Ghost hath not opened to the view of *mortals*:—"Who hath known the mind of the Lord?" fully—in all the depths of its workings: truly we "who believe" "have the mind of Christ," but only, let it be remembered, in a very limited *degree*:—we, though we believe, "see *through a glass darkly*"—we know but in *part*, "but when that which is *perfect* is come, then that which is in part shall be done away," but not till then: *present* discoveries of the amazing love and abundant grace of Jesus are rich—solid *earnests* and foretastes of "the perfect day"—the light of glory when our *vision*, though it will always be, *comparatively*, imperfect, that is, as compared with the "only wise God," yet will be greatly *improved* and enlarged gloriously, beyond all our present thoughts and power of conception.

All the *glorious and blessed truths of the gospel* are indeed, to a great *extent*, quite *inexplicable*, so far as *all* finite *power* and effort are concerned; though human pride and vain conceit thinks itself *capable* of finding an adequate *reason* for every divine revelation each *profound* discovery of the Divine Word. Thus

proud man, inflated by his own folly and ignorance, would be "*as God—as Aleim.*"

Oh how often is man seen rushing boldly and madly forward, where seraphim "veil their faces with their wings" while they devoutly cry, "Holy, holy, holy is the Lord of hosts ! the whole earth is full of his glory."

Are believers the *peculiar property* of Christ ? How did he *acquire* this dominion over them but by the shedding of his *blood*—"Ye," saith the apostle, "*are Christ's.*" Is not *heaven* itself the *purchased possession* ? The inspired penman, speaking of the Spirit of promise, says, "which is the *earnest* of our inheritance, till the redemption of the purchase possession," that is, till we reach the heavenly world, which is called the "redemption of the purchased possession," because it is an *eminent fruit* of redemption by the blood of Jesus, by which blood it was secured or bought for all believers in his name.

The apostle of the Gentiles speaks with holy transport of no *separation* "*from the love of Christ.*" But on the contrary, a universal atonement supposes that *multitudes* of souls may be eternally *separated* from the powerful and infinite *affections* of Christ, whom nevertheless he loved so as to give *himself* for them, "an offering and a sacrifice of a sweet smelling savour unto God." Though it be hard to comprehend how that offering could yield so sweet an odour to Jehovah, which either could, or would not, effect the *end designed*, the *complete recovery* of the lost.

There are not a few, it appears, who profess to be

delighted with the apparent sublimity and grandeur of the *idea* of a universal atonement, as throwing open the door of *mercy to every soul* of Adam's race, although it *insures*, as they speak, salvation to none of *them*. On the other hand, we represent the atonement as limited in its grand design and inconceivably beneficial results in the exercise of sovereign wisdom and goodness ; yet, as rendering *absolutely certain* the eternal *salvation* of an *innumerable* number of immortal beings.

Now the important question is, whether of the twain is the most *sublime* and *encouraging* view of the atonement, the most worthy of the wisdom of Jehovah ; that which exhibits it, as opening the door of mercy to all, and thus rendering the salvation of all *barely possible*, but at the same time insuring *the salvation of none* ; or that which insists upon the limited design of the divine sacrifice of Christ, but yet represents it as *infallibly securing* the everlasting interests of *myriads* of redeemed spirits ?

If the advantages and blessings of the evangelic system be really so *extraneous* from the atonement of Christ, as some individuals of a metaphysical turn of mind would have them to be, how comes it to pass that in the wisdom of God they are so generally exhibited as *essentially connected* and *interwoven* together ? But the supposed "foolishness of God is wiser than men," and the imaginary "weakness of God is stronger than men." Let not your faith then stand in the "*wisdom* of men"—their false "philo-

sophy and vain deceit"—their earth-born erring rudiments, which are indeed of the world, which loves its own, but in "the power of God" as unfolded in the gracious revelations of his will and the blessed manifestations of his enlightening Spirit.

Are not the sacred Scriptures as a "*light in a dark place?*" Think, for a moment, of the dreadful moral gloom and spiritual darkness of heathenism with all its hateful and foolish mythology—think of the moral condition, the darkness of her most polished literati—their most distinguished philosophic geniuses—turn your attention to the thick moral darkness of a *corrupted* Christianity, in combination especially with a Roman hierarchy, though upheld by secular dignity, learning, and grandeur,—think of that remaining darkness which even beclouds still, the minds even of the *greatest* and best of men.

For what is "man at his best state?" Even "altogether vanity;" disposing him continually to swerve from truth and righteousness, and actually leading him sometimes, in seasons of temptation, unguardedness, and spiritual weakness, into injurious and even gross errors, unless prevented by the power of the Holy Ghost working *mightily* in him.

Look for a moment at the thick darkness which enwraps every *unbelieving mind*, inclining them ever to listen, with obedient ear, to the fascinating *claims of those pernicious errors* which lay the axe even to the root of the tree of evangelic truth. Consider those things deeply, I say, and tremble: think of

them till the consideration of the impenetrable *moral darkness* of the world strikes you with the force of an electric shock or of a thunderbolt. "We have," saith an apostle, "a more *sure* word of prophecy, whereunto ye do well to take *heed* as unto a *light shining in a dark place.*" Such a *dark place* is every heart of man in its *unregenerate state*; and, comparatively speaking, even those hearts which have been partially purified and illumined by the grace and Spirit of God.

Therefore may we feel devoutly disposed to lean, with an abated confidence, on all merely human tuition, however famous and renowned, and more *completely* to confide in that instruction which is truly *divine*, in the delightful remembrance of that very blessed and gracious promise concerning the ministry of the Holy Ghost, "He shall guide you into *all truth.*"

Wherefore should any one professing attachment to the gospel seek, in any degree, to undermine the honours of the atonement of Christ? Why not put forth the best and most energetic *efforts* to emblazon them—to delineate their glories after the striking *pattern* exhibited to us by the Holy Ghost in the revelations of divine love? There every beautiful form of *expression*, every sublime idea, all the treasures indeed of nature and grace—of heaven and earth, if I may so speak, are employed to *exalt* "the Lamb of God that taketh away the sin of the world."

Does not every attempt to *lower* the grandeur and grace of the atonement of Christ by the art of beautiful language and winning eloquence, seem to say to

us all, with a voice *louder* indeed than the rumbling of an *earthquake*, *Beware!* traps, snares, gins, venomous beasts, lie concealed beneath all this attractive *verbiage*—underneath the surface of all this rhetorical enchanting beauty—“For in vain is the snare set in the sight of any bird,” therefore, I say solemnly *to all* that pass by, *Beware!*

Let us inquire here, is there any *inconsistency* upon the principle of an atonement limited in its grand design by the *inscrutable* wisdom of the Most High, *in pressing upon* the attention of men in *general* the encouraging—the delightful and comprehensive *invitations* of the “gospel of the grace of God?” We answer plainly and decidedly, no.

When we address the *promiscuous* throng, we do not call on *each* and every one to believe that Christ died for him or *her*, this or that unconverted man or men in particular; a point or fact which remains to be *proved*, and ought not to be taken by any for *granted*.

The only way in which any individual can prove that Christ *died for him*, is through the exercise of a *divine faith* in Jesus’ blood—“Whosoever seeth the Son and *believeth* on him, shall not perish, but have everlasting life.”

It is indeed the indispensable duty of the ministers of Christ to call on all who hear the gospel to believe the truth as it is in Jesus—to believe that this Jesus is a mighty Saviour—that he died to make an atonement for sin according to divine appointment, and thus to effect the salvation of sinners—that he arose

from the dead, proving himself "to be the Son of God with power," and thus confirming satisfactorily and powerfully the *acceptability* of his sacrifice to the Father—to "God the judge of all," and that *his blood* possesses virtue enough to cleanse from all sin.

Thus, to preach the gospel to men, is to declare "*glad tidings* of great joy," and to announce the soul-reviving fact—"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

Was it *inconsistent* in the Prophet Ezekiel to preach the gospel to *dry bones*, though they were indeed *very dry*? No; inconsistent it could not be. Why? Because Jehovah had plainly *bidden* him to say, "O ye *dry bones*, *hear* the word of the Lord." We call on *all* to believe the gospel, because we know not *the elect* from the *non-elect*; because, moreover, if the *whole world* stood before us, with *all* its numerous and diversified tribes of men, women, and children, *we know* not whether the great atonement embraces them all and every one, or otherwise. "Secret things belong to God, but those that are revealed, to us and to our children."

We invite all to the great supper of the gospel, because "*all things are ready*,"—all things needful to the salvation of those that believe, because the great "Lord of the harvest" has evidently *bidden* us to do this, and because *his* sovereign *command* is our divine *rule*, our safest *guide*, and supreme *law*. To oppose the divine command would not be *right*

reason, but wicked rebellion against the Lord. Finally, we cheerfully invite *all* to believe in Jesus, because in this way the Holy Ghost intends to *win* those to Christ whom the Father *designs* to save; because, *all* being invited to the gospel festival, *none* will be left without *excuse* in the great day, even though they cried never so earnestly, "I pray thee have me *excused*;" and though it shall be said of those wilful and obstinate sinners, then "Verily, I say unto you, that none of those that were bidden," and treated the merciful invitation *contemptuously*, "shall taste of my supper."

But is it not more *congruous* and consistent to invite men to believe the gospel on the *principle* of a universal atonement? I say boldly, *no*: and the reason is, that the doctrine which I have named has no foundation in *truth*, and therefore, to invite sinners to Christ on *such ground*, would be like an attempt to rear a *splendid building on sand*, or to plant a tree in an uncongenial soil. We should thus be holding up a doctrine to the view of individuals, which the Holy Ghost not being the author of, would not *deign to honour*, because it bears not his divine *superscription* and glorious image.

And therefore it may be justly expected that the "Lord of glory" will say of such services, "Who hath *required this* at your hands? Take away this hay, wood, stubble, and *consume* it in that very fire which was designed to *try* it," 1 Cor. i. 11.

What was it which constituted the *grand theme* of

Christ the beloved, and the glorified visitants—Moses, the Jewish lawgiver, and Elias, the great reformer in the church of ancient Israel, on the mount of transfiguration? Why, there they spake of Christ's *decease*, which he should accomplish at Jerusalem.

Oh how was Christ *straitened* like a swelling vessel, ready to burst, in the contemplation of his death, when he said, "I have a baptism to be baptized with,"—even that consisting of my *awful sufferings*, "and how am I *straitened* till it be accomplished!"

Oh how inconceivable was the strength of Christ's desire, when he said, "With *desire* have I desired to eat this passover with you before *I suffer*."

Can we conceive for a moment that the *design* connected with the great theme of Mount Tabor, that the mysterious *end* associated with those inexplicable straitenings, which Jesus so remarkably expressed, that the great *object* subjoined to the earnest desire with which the Saviour looked forward to the last passover, should be *frustrated* in thousands and tens of thousands of *instances*? But if all for whom Jesus died be not *finally saved*, it will, it must be so.—"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it *die*, it bringeth forth much fruit." Even so shall it be in regard to the *mysterious sufferings and death* of the Son of God. Much and glorious indeed shall be its *abundant* fruit, the joyful harvest surely following.

The evangelical system affords a *rich manifestation*

of *Jehovah's glory*, which we may rest assured was its *supreme object* and *leading design*.

This sublime scheme unfolds *Jehovah's* glory in devising and arranging its *mysterious plan*, which contains in it the "hidden wisdom which God ordained before the world unto *our glory*," to the *present* moral advantage and adornment, as well as the *final* glorification of all those highly-favoured persons who are graciously interested in its invaluable provisions.

The mediatorial economy unfolds the glory of *Jehovah's mercy*, in the provision of the great sacrifice of Christ in connection with the glory of his *infinite love*; for "in this was the love of God *manifested*, that he gave his only begotten Son to be a propitiation for our sins." Here also, we behold the glory of *Jehovah's justice*, which received the most complete satisfaction in Christ's righteousness. For "the Lord is well pleased for his righteousness' sake: he hath magnified the law, and made it honourable."

But I can by no means perceive how a universal atonement, which in itself has no power to *save*, as some teach, and might, so far as its own *nature* is concerned, issue in the salvation of *no one*, can be justly regarded as adapted to promote the glory of *Jehovah* at all. The universal scheme, then, does not appear to *suit* the *grand design* of the mediation of Christ which is to promote the *honour* of the triune *Jehovah*.

The system now so industriously advocated by many, was intended to render satisfaction to *public justice*, say they, and thus to throw open the door of

mercy to all, in order to admit of a *possible salvation* to every one; but it was not designed to render the *salvation* of *any* a matter of infallible certainty.

Now it evidently appears to me that *the glory* of Jehovah is far more abundantly promoted by an atonement limited in its *design*, and absolutely certain in its important *issues*, than by that universal plan, which is totally *uncertain* as to the accomplishment of any grand, specific, benevolent, and gracious object.

But although the *merit* of Christ does not *guarantee* the salvation of many, the *purpose* of Jehovah, say they, does. Thus, instead of representing the benevolent and grand design of *redemption* by Christ, and the gracious *purpose* of Jehovah, as acting in *unison*, they are prepared to sacrifice, as it were, the *merit* of Christ at the shrine of the divine *purpose*; and thus they aim to *exalt* the latter to suit their ignoble scheme by depreciating *proportionally* the value of the former, instead of exhibiting according to the demand of an *accurate* scriptural and *sound* theology, both the *purpose* of Jehovah and the *merit* of Christ, in a way of *combined* excellency, delightful co-operation, and *unity* of *design*.

The *age* in which we live is pointedly marked by *certain characteristics*. It is not, certainly, the age of dreadful *persecution* amid fires, racks, and cruel tortures, for the truth's sake; but it is emphatically an age of *heretical tendency*. It is foretold that "men shall become heady, high-minded, proud, boasters, lovers of themselves," too much puffed up with a

sense of their own attainments, *idolising* their *own schemes and understandings*, instead of submitting, with all the simplicity of little children, to the clearly declared mind of the Lord in the divine testimony of his most excellent word.

Look where you will this *heretical tendency*—this downward movement in favour of pernicious errors, meets the observant eye—is indeed but too manifest.

Large *corporate bodies*, whether lay or ecclesiastical, do not *long* retain their *primitive* excellency and purity: they become stagnant by inaction, or inflated by apparent prosperity. The *treacherous calm* is sometimes far more destructive in its effects than the terrific and destructive hurricane, or the wild tempest itself.

Where, in what church, I may justly ask, does not dangerous error appear to be earnestly seeking the *supremacy*, and wide unhallowed dominion?

If we look at the *Church of Rome*, there we behold it maintaining its unchecked and increasing luxuriance. In the Anglican sect, it is obviously rampant; it is here the enemy in *the citadel*, within the professed garrison walls of Protestantism. Amongst the Socinians *its pale* death-like sway is recognised and applauded; in the Congregational or *Independent Churches as formerly*, they were wont to be called the Hydra-headed monster error, begins but too obviously to lift up itself in its *Arminian tendencies*, seeking to subvert *truths* held sacred in those churches

for generations, and no less *certainly* founded in *divine revelation* itself.

And even those communities or churches which are of comparatively *recent formation*, including the latest sects, are poisoned, I fear, by injurious errors and mystic views, instead of being richly perfumed by the sacred odour of the simple, and open, and glorious testimony of the Holy Ghost.

If what I have now stated, more indeed in sorrow than in anger, is no libel, but obvious matter of fact, then it is high time to think of the apostolic fervid and affecting interrogative, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath evidently been set forth, crucified among you?" High time it is to arouse from our awful slumbers, at the call of that mighty voice, "Awake thou that *sleepest* ; arise from the *dead*, and Christ shall give thee light."

Meanwhile, the inspired *oracle* assures us that "there *must* be *heresies*, that they which are *approved* may be made *manifest*," to themselves *individually*, to the *world* at large, "for a testimony unto them," and to the church of Christ, the *mystical members* of his body in particular. And O that it may be our happiness to be found the *approved* ones of the Lord, both now and in that great day when he shall come to make up his "jewels."

If it be true that the death of Christ be insufficient for salvation, though the sacred Scriptures *declare* that there is indeed "salvation in *no other*"—if it be

not a proper foundation of hope for the guilty, as a certain writer affirms, though the apostle has declared *emphatically* that “Christ is *our hope*”—I say, if the affirmations of the writers adverted to be true, then, of course, Christ’s obedience “unto death” can no longer form the safe *basement* of a sinner’s justification before God—cannot constitute that “everlasting righteousness” which is *imputed*, to all who believe; “but for us also to whom it shall be *imputed*,” saith the apostle, as well as to Abraham, the father of the faithful “if we believe on him who raised Jesus our Lord from the dead,” from whence Isaac was received “in a *figure*” as a lively *type* of that blessed, beloved Isaac, the Lord Jesus himself.

Referring to *similar ideas* taught by others, Dr. Owen says these charges are not to be *waived* by the vanity of their philosophical distinctions, as that of impetration and application, which, though it may be received in an *orthodox* meaning, yet not in *that sense*, or nonsense, whereunto they abuse it, namely, as though Christ had obtained *that for some* which shall *never be imparted to them*; that all the blessings procured by his death are proper *to none*, but pendant in the air for them that will catch them. Whereupon, when *we object* that by this means all the efficacy of the *merit* of Christ is in *our own power*, they readily grant it, and say it cannot be *otherwise*.

Thus it is that such writers would have us to “sacrifice unto their net, and burn incense unto their

drag." But what saith the apostle?—"By the grace of God I am what I am."

Thus, by one dash of his powerful inspired pen, striking down that *idol of human merit and power* which the advocates of both would fain set up with *shouts!*

If the affirmation of the writers to whom I have adverted may be credited, then the question proposed by the apostle, "Who is he that condemneth?" is not met with a *valid plea*, when he triumphantly replies, "it is Christ that *died.*"

For it has been affirmed that the death of Christ does not deliver from condemnation—does not effect the salvation of the soul, that it may or may not be efficacious.

Now if this be true, then *the holy triumph*, the gracious assurance, which the inspired writer cultivated, dwindles away into a species of *vain, confident boasting*: so that the sublime and glorious *plea*, "it is Christ that died," cannot be admitted as an unanswerable caveat, or reply, to all condemnatory accusings, neither in the court of conscience here on earth, nor in the courts of heaven above.

But *still* precious divine *faith* will plead with holy *importunity* and unaffected *earnestness* the infinite virtue, the amazing efficacy of the blood-shedding and atoning *death of Jesus*. Nor is it possible that she should plead *in vain*, either now at this *present* time, in the solemn hour of dissolving nature, or in the day of the last judgment, "when the Lord shall

roar out of Zion, and utter his voice, from Jerusalem, and the heavens and the earth shall shake. But the Lord will be," even then, "the hope of his people, and the strength of the children of Israel," Joel iii. 16,—of all the spiritual seed who have lived and died, resting the weight of their salvation on the death of Jesus.

The very momentous controversy respecting the Atonement which is now in *action*, does not indeed materially differ as to the *mode of conducting and carrying it forward*, with the *modus operandi* of the days and years which have passed away "as a tale that is told."

With this *exception*, indeed, that as the *controversy* is now conducted under some special and *peculiar* advantages for giving *currency* to their opinions, through the influence of the *press*, as conducted by individuals favourable to the views adverted to, *locus standi*, &c., by the modern advocates of a universal atonement, it is more abundantly through "good words and fair speeches," adapted to *delude* the unwary and to "*deceive* the very elect."

Just, indeed, as a well-executed *forgery* is far more *dangerous* and deceptive than a performance of a less complete kind.

If we *compare* the sentiments, expressions, and ideas of modern writers on the point in debate, with the writings of their predecessors of the Arminian school, this *similarity* may soon become very *apparent* to any accurate observer.

Perhaps it may be worth while to *record* in this place some remarks made by that remarkable divine, Dr. Owen, with respect to an influential writer of *former days*.

“ This was Pelagius, whose principal artifice which he used in the introduction of his heresy was in the *clouding of his intentions* with general and *ambiguous* expressions. Hence, for a long time, when he was justly charged with his sacrilegious errors he made no defence of them ; but reviled his adversaries, as corrupting his mind and not *understanding* his expressions. And by this means, as he got himself acquitted in the judgment of some less experienced in ‘ the sleight of men and cunning craftiness whereby they lie in wait to deceive ;’ and, judicially freed in an assembly of bishops, so, in all probability, he had suddenly infected the whole church with the poison of those opinions, which the proud and corrupted nature of man is so *apt to receive and embrace*, if God had not stirred up some few holy and learned persons to discover his *frauds*, to repel his calumnies, and to confute his sophisms. But yet, these tares being once sown by the envious one, found such a fruitful soil in the darkened minds and proud hearts of men, that from that day to this they could never be fully extirpated, but the same bitter root hath sprung up to the defiling of many, though various *new colours* have been put upon its leaves and fruit ; and although those who at present amongst us have undertaken the same cause with Pelagius do not

equal him in either learning or diligence, or an appearance of piety or devotion, yet do they exactly *imitate* him in declaring their minds in cloudy ambiguous expressions, capable of various constructions, until they are fully examined, and therein *reproaching*, as he did, those that oppose them, as not representing aright their sentiments."

The present mode of managing the argument in favour of the point on which I am commenting, is but a *modification* of a *former plan* of attack against the doctrine of particular redemption, an atonement mysteriously indeed limited by divine design, and sovereign gracious decree.

Look for a moment at the sentiments of certain Arminian writers, concerning whose opinions the learned Du Moulin observes, "that they seem to be invented to make *Christianity* ridiculous, and to expose our religion to the *derision* of all knowing men."

Look now at the *language* of Arminius himself. He affirms that the immediate and proper *effect* and end of the death and passion of Christ is not an actual obliteration of sin from men—not an actual remission of iniquities, justification and redemption of *any soul*. "But for the *sole meritorious procuring cause*," observes Dr. Owen, "of these spiritual blessings, we always took it to be the righteousness and death of Christ; believing plainly that the *end* why Christ died, and the fruit of his sufferings, was our reconciliation with God,—redemption from our sins, freedom from the curse, deliverance from the wrath

of God and power of hell. Though we be not *actual partakers* of these things, to the purification of our own consciences, without the intervening operations of the Holy Spirit and faith by him wrought in us."

A recent writer speaks of the purpose of Jehovah as not being designed to render the *Atonement* a *safe* rock of confidence to the guilty, but to bring certain individuals to rest upon it. But for what, I ask, are we to *rest* on the Atonement? Is it not for pardon, justification, and eternal life? and if so, is not the Atonement a *safe rock* of confidence for the guilty still?

But it is a delightful *fact* that the gracious purpose of Jehovah does intend that the Atonement should be a safe rock of confidence to the guilty, who, through faith, flee to it, and that such should be brought to *rest* exclusively thereon also for all things "*needful*" to their eternal salvation.

Again, the same author says, "There can be no reasonable doubt that to make atonement is not to *purpose to save*, but to remove *obstructions* to salvation."

But if the Atonement do not include a purpose *to save*, why does the apostle say that "He," Christ himself, "bare our sins in his own body on the tree, that we, being dead to sin, might live unto righteousness, by whose *stripes* we are *healed*"—made every whit *whole*?

Did Christ *bear* "our sins" (that is, the sins *of all that believe*: for the apostle is writing to *such*) "on

the tree?" Was it not for the purpose of putting away *our sins*—removing them far from us, as to their guilt and penalty? and if "by *his stripes* we are healed"—spiritually healed of all the dreadful moral maladies inflicted by sin: is there here no *revealed purpose to save* in the *Atonement* which Christ hath made? The time indeed would fail, to mention all those Scriptures which go to prove, in the most unqualified and powerful way, the *vanity*, weakness, and wickedness, I was going to say, of the *idea* that in Christ's atonement there is no *purpose to save*. Blessed be God! we have "line upon line" to show us that to save all who believe is, so far from not being its *design*, the *blessed object* of his death, that this is its *grand purpose*—its *very noble end*.

It has indeed been verily believed, that the gracious and loving Jesus did undertake a mission to die to atone for sin, that he might save *many*—"For the Son of Man is come to *seek* and to *save* that which was *lost*." He, the dear Shepherd of his sheep, goeth into the mountains of error, darkness, misery, sin, depravity, unregeneracy, and unbelief; seeks out most diligently the wanderers there, and then takes them on "his shoulders," brings them into his fold, "rejoicing" greatly that the *lost* is now *found*:—"For verily I say unto you, there is *joy* in heaven over one sinner that repenteth:"—joy! in which the Triune Jehovah, the angels of light, and "the spirits of just men made perfect" all most cordially unite.

But if the sacrifice of Christ be not the *meritorious cause* of *all spiritual blessings*, then to what end did he suffer and die?—what is it which may be obtained by Christ's *death*?

“Why a potential and conditional *reconciliation*, not actual and absolute,” saith Erasmus. A *potential reconciliation* is scarcely an intelligible expression, and derives no countenance from the sacred word: but he explains his mind a little more fully, thus, that “after Christ had obtained all that he did obtain by his death, the *right* remained wholly in God to *apply* it or otherwise.” Now did not Jehovah solemnly *bind* himself to *apply* the benefits of Christ's *death* in his covenant engagements made so solemnly to his dear Son?

Is it not written, “Thou hast given him power over all flesh, that he *should give* eternal life to *as many* as thou hast given him?” Did not Jehovah *bind* himself to *apply* the *benefits* of redeeming love, when he said,—“I have laid *help* upon one that *is mighty*?” Mighty for what, but to save *all* whose salvation he died *to procure*? And did not the Father declare to Christ, the Son,—“I have given thee for a light to the people, that thou mayest be *my salvation* to the ends of the earth?” and was not Christ *assured*, in a way of most solemn covenant engagement, that “his *reward was with him* and his work before him?” and what was that *reward* founded on *his work* but to effect *reconciliation*, justification, and life eternal for all the *objects* of the

Father's choice? Thus did Jehovah solemnly *pledge* himself to his dear Son that he should *see* the *reward* of his death; and having so *pledged* himself, he left not himself at liberty either to *apply* or not to *apply* the benefits of Christ's death to the souls of those whose redemption and certain salvation he had so determined from everlasting to effect, but solemnly bound himself on the contrary to effect this *glorious end*.

“The death of Christ, *apart* from covenant engagements,” saith a modern writer, “opened an honourable channel for the exertion of the mercy of God to the human family; it permitted him to pardon all, but it bound him to pardon none.”

Why then did Jehovah *promise* to Christ a seed—that he should “*see* his seed” upon presenting himself to the Father as “an offering for sin?” Did this *sin-offering* presented in the *death* of Christ, bind him to pardon none?—was Christ to see an unpardoned—an unredeemed—an unregenerate—an unreconciled seed in the church on earth, or in glory hereafter? Surely not. Now Jehovah has indeed, in the most solemn manner, *bound* himself, in and by the *death* of Jesus, through his atonement, to save all that believe—all for whom “Jesus *died* and *rose* again;” and therefore Jesus says, “I *will* that they whom thou hast given me may be with me where I am, that they may behold my glory.”

When the writer referred to says that the *death* of Christ, *apart* from covenant engagements, opened an

honourable channel, &c., he certainly speaks not *according* to the Scriptures ; for Jehovah's *covenant* engagements and Christ's *death* cannot be *set apart* ; the thing is impossible, for this plain *reason*, that the covenant engagements of Jehovah are founded in *the death* of Jesus, and cannot be *separated* therefrom : as well might you attempt to separate *light* from the sun, *heat* from fire, or *breathing* from a state of vitality.

“ For I have sworn,” saith the Lord, “ that thou art *a priest* for ever after the order of Melchisedec ;” and as a priest Christ came to offer himself, to make an atonement for the sins of his people—for the sheep *for whom* he laid down his infinitely valuable life.

And thus it is evident *to demonstration* that Jehovah's glorious *covenant engagements* and Christ's efficacious *sacrifice* and death are bound up together ; and therefore, by his own oath and covenant, Jehovah hath solemnly bound himself, by an act of sovereign and glorious grace, to save all for whom that sacrifice was offered. Thus all “ the promises of God are, *yea* and *amen* in Christ Jesus, to the glory of God by us” —namely, the whole believing *redeemed multitude*.

Every gracious office which Christ sustains towards his people, is founded *in his death*, though the direct contrary to this idea has been asserted by some. “ Is Christ *a Husband* ?” he is so in his death, and through his atonement : thus the church is “ knit,” united to him, through his divine sufferings for her,

and therefore she is justly called, "the Bride, the *Lamb's wife*." Is he a "*Shepherd*?" he became such by his blood; for it is "by *his stripes* that we are healed," and so return to him as "the Shepherd and Bishop of our souls." To bring the wanderer home, "Christ laid down his life for the sheep." Is he a "*Head*?" he became so by dying, that "he might be the Saviour of the body." Is he the *great Prophet* of his redeemed? he sustained this character with all its rich unction and gracious teachings, in undergoing his vicarious sufferings, to make way for the enlightening beams of the Holy Ghost to be communicated to the souls of all whose cause he had undertaken. *Is he a Priest?* what is a priest without an atonement? As such he hath entered "into the holiest" with "his own blood, having obtained eternal redemption for us"—for all who through precious faith rest the weight of their salvation upon it:—"For we," saith the apostle, speaking of those who believe, "*have redemption* through his blood."

But the author to whom I have adverted says again, speaking of the death of Christ, "his death itself, not drawing after it, as we *have seen*, the *certain* deliverance of *any* from the curse of the law, might have *failed* to secure this object." "Christ *hath redeemed* us from the curse of the law, having been made," saith the inspired pen, "*a curse for us*." Now, how did Christ redeem any from the curse of the law, but by *his death*? wherein he sustained the

awful weight of *that terrible curse*. How plainly, then, does the temerity of the writer to whom I have referred contradict the language of *inspired Truth*? “What further need have we,” therefore, “of witnesses” to such misleading *inaccuracy*—such anti-scriptural statements?

In what way are sinners to be delivered from *the curse*, but through the *atoning death* of our blessed Immanuel? Can the ceremonial law deliver us from the curse? “The blood of bulls and of goats could not take away sins.” Can the most *strict* observance of the moral law effect so *great* an object? “By the deeds of the law shall no flesh living be justified.” Can outward privileges?—“neither circumcision nor uncircumcision” avail anything here. Can a bare profession of the Christian system do it?—“Many *walk*, of whom I have told you often, and now tell you even weeping, they are the enemies of the Cross.” Can the discharge of evangelical duties, even after an evangelical sort? No. Why? Because they were never appointed *to such an end* as that of delivering us from “the *curse*,” or to satisfy divine justice in a way of atonement; for after we have done all, we are taught to confess, humbly, that we are “*unprofitable servants*,” and have need to present even all our *spiritual sacrifices* in the name of Christ to the Father, as being *only* acceptable in and through him, by reason of that imperfection mingled with them all.

Therefore we are constrained, as believers in Jesus,

to subscribe with hand and heart to that mode of reckoning adopted by an inspired apostle with such force and beauty,—“Yea, doubtless,” and we “count all things but loss for the excellency of the knowledge of Christ Jesus,” our “Lord ;” through whose death the curse is removed and the soul made accepted through the beloved.

So certainly then does the death of Christ *draw* after it a most *complete deliverance* from the awful curse of the law—death and hell. “Believest thou this ?”

How very remarkable was the appropriate, though brief, reply of Martha to the pointed and momentous query, to which I have adverted, on the part of Christ ! she “saith unto him, yea, Lord, I believe that thou art the Christ, the Son of God, who should come into the world.” May every reader be enabled, by the operation of “the Spirit of faith” to affix his seal, and to add his hearty Amen to this sincere and scriptural confession ; “for with the *heart* man believeth unto righteousness, and with the *mouth* confession is made unto salvation.”

Dr. Wardlaw, who has been pleased to take some share in the recent controversy in relation to the Atonement, refers to it in language analagous to that employed by Arminius, Corvinus, and a certain *modern* author ; for speaking of the Atonement, he boldly affirms,—“*In itself* considered, while it renders *possible* the salvation of *all*, it *secures*, or renders *certain*, the salvation of *none*.”

Now let us bring the sentiment here expressed by the talented writer named into contact with the explicit and authoritative declaration of *divine revelation*, and briefly *try* its *character* by this *unerring standard* of appeal.

In the original curse pronounced upon the serpent it is said, regarding the seed of the woman—the promised seed—the Messiah,—“it shall *bruise* thy *head*, and thou shalt bruise *his heel*.” But *how*, or in *what manner* did Messiah bruise Satan’s *head*? was it not when Satan bruised Christ’s *heel* in death?

It was indeed by Jesus’ efficacious death that Satan’s dominion over souls was to be subverted and eventually destroyed.—“Now is the prince of this world *judged*,” saith Christ, condemned to a *perpetual* overthrow in the loss of his subjects by so many as are to be converted effectually to Christ, and thus “*translated* from the kingdom of *darkness* into the kingdom of God’s dear Son.” Now was it not in this way that the *death* of Christ rendered not only *possible*, but absolutely *certain*, the salvation of a vast portion of mankind.

Thus it is evident, that *the infinitely valuable sacrifice* of Christ is the *direct* source of salvation, rendering salvation *certain* to large numbers of immortal souls, even to all whose *names* “are written in the Lamb’s book of life.”

What saith the prophet Isaiah,—“The Lord hath *laid* on him,” that is, *Messiah*, “the iniquities of us

all," that is, of a *large number*, as we have already seen. But *when* were our iniquities *laid* on Jesus? surely when he offered himself as a sacrifice on the tree. But for *what purpose* did Jesus suffer and die for such iniquities there, if it were not to put away their guilt—their moral filth, so as to *secure effectually the salvation of many*, yea, of all that believe in the crucified One?

Again it is said by the mouth of the inspired prophet, concerning the atonement of Christ,—“Awake, O sword against my Shepherd, and smite the Man that is my fellow saith the Lord of hosts, and I will turn my hand upon the little ones.” Are we not taught, in this interesting portion of sacred writ, that the shedding of Christ’s precious blood, the satisfaction made thereby to divine justice, forms the safe shelter—the only divine refuge—the ample protection—the great procuring cause of salvation to the souls of all that flee to Jesus in the exercise of a divine faith; “for it is not the will of your Father which is in heaven,” saith Messiah, “that one of those little ones should perish.” Why? Because Christ died to satisfy divine justice for their sins; and therefore Jehovah turns his hand upon “the little ones,” that they may be everlastingly saved, just as a kind father turns his hand upon his dear child to save him promptly when exposed to some imminent danger.

Is it not said, “that believers are justified by Christ’s blood?” But how could this be, unless the

shedding of the blood of Christ was graciously intended completely to effect this very end?

It is declared, "that Christ gave himself for us, that he might deliver us from this present evil world." Whence arises this glorious spiritual deliverance, this salvation, but from the death of the divine Immanuel?

And not to multiply passages of sacred Scripture, all which would certainly go to show clearly that salvation flows spontaneously from Jesus' death, and that his sacrificial death itself was divinely intended, most certainly, to *insure that glorious end*.

Is not redemption, which indeed is salvation, represented as being the *grand effect* of the *death* of the great Messiah?—"And they cried with a loud voice, saying, salvation to God, and to the Lamb;" which last word, *the Lamb*, contains in it an immediate manifest allusion to the appointed death of the Saviour.

"And they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof; for thou *wast slain*, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.

Now is not *redemption* spoken of here as immediately flowing from *the blood* of Christ, the great atoning Lamb? But this redemption, say they, was not *actual*. The payment of the price of redemption, according to the writers referred to, is not redemption itself, a distinction more metaphysical than

necessary or edifying; but “the *testimony* of the Spirit is,” “Thou hast redeemed us to God by thy blood.” Redemption is spoken of here as a thing done, when the price of it was paid. To make metaphysical *distinctions*, where the Scripture makes none, is not to comment fairly, but to contradict presumptuously. It is true, indeed, that the experimental enjoyment of the benefits of redemption could not possibly be enjoyed by many when Christ shed his precious blood on Calvary, because multitudes were not then *born*, by whom its blessings were *hereafter* to be realised. But nevertheless, the Spirit saith, “Thou *hast* redeemed us to God by thy blood.” *It is done*. Is it so?—then the “work is *finished*,” and who will now dare say it is not? If you do, you flatly contradict what is so directly and manifestly affirmed in “the *new song*.” Thus salvation was not only rendered possible, but certainly *secured* to many, by the wondrous *death* of the Lamb.

If any should say that *actual redemption* on the cross is *mysterious*, or somewhat difficult to be comprehended, we may admit it. If you say that redemption was not actually effected on the cross of Christ, you deny the truth. If you say it is difficult to understand how all this could be, it may indeed be so, especially to the wisdom of the flesh; but here, to *submit* to the revealed will of God by a resolute faith, is to *understand* it. And what, though the temple be filled with smoke, arising from the

glory that fills it ! Wait a little—look upwards, and the sun of righteousness will arise on thy soul, peradventure ; and then shalt thou perceive that “God and the Lamb are the light thereof,” and Christ’s mysterious death its salvation.

Redemption was *purposed*, when God the Father *chose* his sons in “Jesus before the world began.” It was *actually*, and to all intents and purposes, gloriously and completely effected when the Son of God *died*, and thus became the *appointed* Lamb for the burnt offering ; and then redemption is enjoyed and experienced in the souls of men, when its inconceivably rich benefits are inwardly revealed by the “Spirit of faith” to the understanding, will, and affections of believers ; and thus, to them that joyfully receive Christ, to them he gives power to become “the Sons of God, even to them that believe in his” great “name.”

How very remarkably impressive and *ad rem*—quite indeed to the purpose in hand, is that solemn and most interesting appeal which the Son of God presented to his Heavenly Father in his instructive and affecting intercessory prayer, where he says,—“All mine are thine, and thine are mine, and I am glorified in them.”

In this notable passage of sacred writ, it is very evident that the divine Father and his coequal Son do assuredly claim a *reciprocity* of interest in the souls, and indeed bodies, of Christ’s redeemed. And what is it which may be justly regarded as the

blessed *ground-work* of that divine, sacred, and well-founded claim here referred to?

Surely this special, divine, reciprocal claim on the part of God the Father and the ever blessed Son must be built on Jehovah's sovereign, gracious choice of the persons included in it, which divine choice was firmly ratified and established in Christ's atoning death, as also in the infinitely valuable sacrifice of Jesus itself, by and through which sacrifice the members of his mystic body most justly became his special property.

This sacred claim, already described, moreover rests in the gracious and wonderful work of the Holy Ghost, who sheds on all who belong to the Father and the Son his abundant renewing grace, flowing to the spiritual church through the blood of atonement, and likewise in that blessed inheritance which is absolutely already prepared for all such in an "eternal weight of glory." And which indeed is the ultimate and glorious object of the sacrifice of the divinely appointed "Lamb of God."

In all these glorious methods—divine, sovereignly gracious ways, the Lord Jesus Christ is glorified in his believing people.

To affirm then, as the learned writer does to whom I have adverted, that the great atonement or sacrificial death of Christ renders certain the salvation of none, is unquestionably to say that which is most antisciptural, obviously altogether at variance with the gracious reciprocal claim of the Father and the

Son, and which has likewise an evident tendency greatly to enervate the striking language of Christ himself in regard to his ransomed people, where he so solemnly declares,—“and I am glorified in them.”

And O that it may be the happiness and great concern of every reader, through the exercise of a divine faith in Jesus' blood, to ascertain his personal interest in the reciprocal claim of the Father and the Son, and to be found among the blessed number of such as Christ shall be certainly and everlastingly “glorified in.”

Here let all those whom the Lord the Spirit may dispose to affix their solemn seal to the gracious claim which has been briefly described, rejoice in the Lord greatly, adopting the beautiful and grateful language of the Prophet Isaiah,—“I will greatly rejoice in the Lord: my soul, be joyful in my God, for he hath clothed me with the garments of salvation and with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.”

We think that we may safely conclude here, that the proposition of Dr. Wardlaw is *directly* and palpably adverse “to the truth, as it is in Jesus;” and therefore let us beware that we be not entangled in these meshes of pernicious error, woven indeed by the ingenuity of men, but which derive no countenance whatever from the Scriptures of eternal truth.

But is it not amazing, some may be ready to say, that men of genius, of commanding eloquence, pos-

sessed of great strength, of logical discrimination in many matters, and also honoured for their apparent seriousness and piety, and honourable standing in the respective denominations to which they severally belong, that such should be permitted to make mistakes so serious and *palpable* in spiritual things.

Now all this may be very *surprising* or unaccountable in the view of many; but the painful *fact* cannot possibly *be denied*, if the *tablet of history* be true.

And how is this accounted for in the Scriptures of truth? Why *there* it is plainly declared that “God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.” And to what end hath Jehovah done all this? Why to humble the haughtiness of man, the pride of his darkened though idolised understanding, and to promote his own honour, which is dearer far to him than the whole universe, that no flesh should glory in his presence; that, as it is written, “he that glorieth, let him glory in the Lord,” 1 Cor. i. 27—31.

Will the reader permit me to trespass a little further on his kind indulgence, whilst I introduce to his notice a few further brief references to sentiments taught by persons of the Arminian persuasion,—just to shew, that *the line of argument* pursued by the

present advocates of a universal atonement does not materially differ from theirs.

The immediate effect of the death of Christ is not the remission of sins, nor the actual redemption of any, says Arminius.

Now, is not this a jejune, *a low and an earth-born view* of the subject of the remission of sins and redemption by Christ, sinking it *far below* the majesty, the grandeur, and glory of the theme, as presented to our view in the sacred Scriptures. For those things referred to by Arminius, are positively represented in the sacred word as *being actually done* in divine *purpose and decree*—done in *purchase* and fact when Jesus *died*, as the vicarious victim for sin; and done in a way of *experimental* enjoyment and realization to individual souls when they divinely believe in Jesus.

Hear what the Lord saith, “I, even I, am he that blotteth out thy transgressions as a cloud, and thine iniquities as a thick cloud.”

And again, “Sing, O ye heavens; for the Lord *hath done* it. Shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein: for the Lord *hath* redeemed Jacob, and glorified himself in Israel,” Isaiah xliv. 23.

Arminius, therefore speaks after the manner of men, more agreeably to *human philosophy* and the weak distinctions of short-sighted creatures, than to the divine *wisdom*—“Thou thoughtest that I was

altogether such an one as thyself," saith the Lord. He compares spiritual things, observe, the sublime mysteries of the kingdom, with *natural* things, and not spiritual things with *spiritual*; forgetting that the great Jehovah "calleth those things which be not," in our view, "~~as~~ though they were," because they actually exist in his. It is certainly safer to speak agreeably to the words which the Holy Ghost teacheth, than according to the language of metaphysical speculation.

If you look at the remission of sins and redemption in regard to the gracious *purpose* of Jehovah, then the children of God are *chosen* to the possession of both these great realities. If you look at them in regard to the *blood* of atonement, then you behold them as things *really and actually purchased* and secured for *certain persons* when Jesus shed that blood in due time, even the time *appointed* "before the world began; and if you survey the complete remission of sins and the glorious redemption as *really enjoyed* in the experience of ransomed souls, then you see faith strongly grasping, abundantly rejoicing in, and bringing forth the precious fruits of them, to the praise of the glory of divine-abundant grace. To speak, then, of these blessed privileges, namely, remission of sin and redemption, in the language of Arminius, and of those modern writers who follow his steps, is to lower the dignity and grandeur of the subject, and consequently greatly to obscure the glory and brightness of it.

With what remarkable *cogency and power* does the inspired writer contradict this “science, *falsely* so called,” which has been mentioned, when he says, speaking of the Father and of Christ, “who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power. *When* he had by himself *purged our sins*, he sat down,” as one having *completed* his work, “on the right hand of the Majesty on high.” Now, to “purge away our sins,” is to procure or purchase their forgiveness, and to redeem the children of God from their accumulated guilt. Now Christ did either *purge* our sins on *the cross*, or he did not. If he did not, then the language of Arminius must be correct and true; but if *he did purge* away our sins when he died, then the idea of the writer named is evidently presumptuous, anti-christian, and certainly false, as plainly contradicting a *divine testimony*, and obviously opposed to a *precious and momentous fact*.

Most assuredly, when Jesus died, he did so effectually purge away the sins of his people, and redeem them from *all evil*, according to covenant engagements, as most entirely to secure, and render absolutely certain to them, the personal experience and enjoyment of those invaluable privileges and heavenly blessings, though the operation of a divine faith and the gracious energy of the promised quickening Spirit.

The “forgiveness of sin” is called *redemption*, and

likewise emancipation “from the curse of the law,” deliverance from the vassalage of sin and Satan, and escape “from the wrath to come,” is similarly described, so likewise is the final glorification of the body at the last day, by the powerful assimilation of it to the glorious body of Christ our Head, at the sound of the shrill trumpet in the glorious resurrection morning—and further, by the same word, namely, redemption, is described the actual entrance of the whole Church of Christ into “the purchased possession.” All these grand verities, thus portrayed, are called “*redemption*” in the “lively oracles,” because they are so many inconceivably glorious results arising out of “*redemption*” “by the blood of the Lamb,” and directly emanating from it as so many sweet and refreshing streams flowing from some sparkling and beautiful fountain of refrigerating living waters.

Look now, for a moment, at the sentiment expressed by Grovenchovius, belonging to a similar class of writers,—“Christ,” saith he, “did not properly die *to save any one* :” a sentiment which, I regret to say, has been rashly adopted and re-echoed by modern writers, amid all the intelligence and pretension of the nineteenth century, in direct opposition to the plain dictates of the Word of God, where it is written, as with a sunbeam, “God sent not his Son into the world to condemn the world, but that the world, through him might *be saved* ;” so that it is most evident, from the language of Christ himself, that he

came to *save many*; and again, “as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life.” To say that Christ did not *die properly* to save *any one*, is to represent the *wondrous event* of Christ’s sufferings as being far more *insignificant* in its object intention, and effects, than was the striking *symbol*, or type, of the Saviour’s death—the brazen serpent uplifted by Moses in the midst of the camp of Israel; and what is more, it is certainly to attempt to undermine the very *design* of the Saviour’s mission, and flatly to contradict the divine *Oracle*.

What then might be, according to such expositors of the Bible, the *object* of a Saviour’s *death*?

Let Corvinus, pertaining to the same school of theology, answer.—“A potential and conditional reconciliation,” saith he, not actual and absolute, “is obtained by the death of Christ;” and Corvinus is not left without support, in regard to this idea, from the more modern school.

Now when the Prophet records the grand design of the Saviour’s mission, it is said,—“Seventy weeks are determined upon thy people, and upon thy holy city, to finish transgression,—to make an end of sin—to make *reconciliation* for iniquity.”

This passage, it cannot be doubted, foretold the great object and design of a Saviour’s death and sacrifice, which was, according to it, to make “*reconciliation* for iniquity.” How then was this prophecy

fulfilled in Jesus, unless reconciliation was *actually* effected in his cross ?

The Prophet Isaiah says, speaking of Messiah, that “the chastisement of our peace was laid upon him,” that is, Christ was chastised in his death to *effect*, by his infinitely satisfactory and vicarious sufferings, the peace of his people ; and were not his mysterious sufferings efficient to the great end designed ? doubtless they were ; and therefore the inspired apostle says that “God was in Christ *reconciling* the world unto himself, not imputing their trespasses unto them ;” and in another place he says,—“when we were enemies we were *reconciled* to God by the death of his Son ;” and again,—“he *hath* made *peace* by the blood of his cross,” and “He is our *peace*,” and you “that were sometimes alienated and enemies in your mind by wicked works, yet now hath he *reconciled* in the body of his flesh through death, to present you holy, unblamable and unreprouvable in his sight ;” and another apostle says that he came “preaching *peace* by Jesus Christ.”

Now I think we may fairly conclude from the Scriptures cited above, that an *actual* reconciliation was *designed* and really, substantially, and fundamentally effected in the *death* of Jesus on behalf of his people—of all such as should “believe in his name.”

This *reconciliation* was bestowed on the children of God in the *purpose* and gracious intention of the Father ; was *actually* effected, sealed, and ratified in *the blood* of Jesus ; and is *made known* to all the

regenerate, in a way of personal manifestation and individual enjoyment, “through the *faith* of the operation of God.”

If this be accurate divinity—a true statement of the case, which some will not attempt to deny, then the language of Corvinus, and that of many *modern* writers who may be termed his supporters who have chosen to follow his steps, must necessarily be most inaccurate anti-scriptural, and certainly, therefore, untrue.

Let all those who have believed the testimony of the Holy Ghost respecting the *actual reconciliation* of Jesus accomplished on Calvary, rejoice, that “being *now* justified by faith, we have peace with God, through our Lord Jesus Christ ;” and let all who listen to this testimony think of the vast importance of coming to Christ that they may, in the way of divine gracious appointment, find true and evangelical peace in Him who died to procure it, and who alone can bestow it.

Again : the writer I have named above says,—“ I believe that the *death* of Christ might have had *its end* though never *any man* had believed ;” a *sentiment* to which some recent authors have thought proper to affix their seal—to stamp with their imprimatur.

But how does such an *opinion* as this suit the language of the Prophet, where, referring to the death of Jesus, he explicitly says,—“ He shall *see* of the travail of his soul and be *satisfied* ?” What could Christ possibly be satisfied in saving *no one*—if no man were brought to the exercise of faith in *his merit* ? Is this the way to illustrate the Scripture fairly, or is

it not rather the way to *pervert* its meaning altogether—to do *violence* to its obvious and plain import, and to hold it up to the scorn and contempt of the proud and unreasonable sceptic?

How does the language mentioned agree with what is written concerning Jesus, in the ensuing words of the inspired Prophet,—“Therefore will I divide him a portion with the great, and he *shall* divide the spoil with the strong?” Why? “Because he hath *poured* out his soul *unto death*, and he was numbered with the transgressors, and he *bare the sin of many*, and made intercession for the transgressors.” Concerning such as Christ “poured out his soul unto death” for, on the tree, Christ said, when addressing his Father,—“I will that they whom thou hast given me may be with me where I am, that they may behold my glory.”

In the written message that was to be sent to the Church at Ephesus, indited by him who “holdeth the seven stars,” the ministers of his word, “in his right hand, who walketh in the midst of the seven golden candlesticks;” namely, the churches of his saints. It is said, by way of *commendation*, “Thou hast *tried* them that say they are apostles, and are not, and hast found them liars.”

Again, it has been affirmed by others, “the impetration of salvation for all by the death of Christ is nothing but the obtaining a *possibility* thereof; that God, without wronging his justice, may open unto them a gate of mercy, to be entered on some condition.”

Now I think this *idea* has been already sufficiently rebutted in what has been stated before ; nor should I have noticed it here had it not been backed and sought to be propped up by writings of *recent* date.

Does not the Prophet Isaiah sufficiently controvert this antisciptural opinion—this sentiment, so injurious to the *honour* of the Saviour and the *merit* of his death, when he says, testifying of Jesus by the Holy Ghost,—“ By his knowledge,” or the knowledge of him, “ shall my righteous servant *justify* many?” not merely, observe, open a gate of mercy to all, as they speak, but *justify* those that believe in the merit of his blood *securing* this important end to many, even to as many as the Father had given to the Son, to as many as *trust* in Jesus,—for, “ blessed are all they that trust in him.” And does not the inspired apostle overthrow the pernicious and false idea described above, and taught by the *remonstrants* in their *apology*, when he, testifying of the Saviour’s infinite love to his people, says,—“ Christ also loved the Church and gave himself for it, that he might sanctify and cleanse it by his blood, by the washing of water,” through the regenerating influence of his Spirit, “ by the Word,” as an instrument, “ that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it might be holy and without blame ?”

Now here the inspired writer does not speak of Christ’s precious *death* as merely opening a gate of mercy to all, to be entered on some *condition* to be

performed by human strength, or by the will of man, or of the flesh ; but as making *certain* provision for the pardon, regeneration, and sanctification of his people, the objects of his infinite and special love, and for presenting them at last to himself as a fair bride spiritually adorned for the heavenly Bridegroom. And Oh how earnestly should we desire to be found interested in this divine presentation at “the coming of Christ with all his saints !” What now are the affecting—the injurious—the false and anti-scriptural conclusions to which the remonstrants in their apology would conduct us ? why the following, namely, “Then,” say they, “the efficacy of the death of Christ *depends wholly on us.*” “True,” they observe, “it cannot *be otherwise.*”

Now if this destructive and cankerous idea were merely that of a *former age*—if it had been advocated only by those who have long since been called to give an account of their stewardship, no further notice of it might have been required from us ; but when we see such anti-scriptural doctrine obtruded on our consideration by modern authors of some note, it would be incongruous and unfaithful on our part to pass it over sub silentio, without further comment.

“The efficacy of the *death* of Christ,” say they, namely, the remonstrants, “wholly depends on us,” that is, on the *will* of man.

The *will* of man in its pristine glory, untarnished by moral evil, did not *prevent* his falling into sin ; how then is it likely now to recover him when so

awfully fallen, morally withered, and deeply vitiated ; every thought now being become “evil and that continually.”

Thus, agreeably to the sentiments advocated by certain persons, is the will of man *idolised*. “That they may do evil with both hands earnestly,” saith the Prophet concerning some of old, “the prince asketh, and the judge asketh for a reward ; and the great man he uttereth his mischievous desire : so they wrap it up,” Micah vii. 3. So they attempted to conceal or to make light of all this crying evil.

Thus they shamelessly ascribe those important things to their *own merit*—to the merit of man’s depraved volitions or free will, or of this *popular* and destructive Dagon, which pertain exclusively to the *merit* of our Lord Jesus Christ, who has not only merited redemption and final salvation for his people—for all true believers, but all spiritual gifts *needful* to the *actual* enjoyment and realisation of the *efficacy* of the great Redeemer’s efficacious blood ; including, consequently that “precious *faith*” which unites the soul to Christ the living Vine, renders it fruitful in his divine service, and enables it to feed sweetly on “the living bread which came down from heaven.”

If indeed the efficacy of the death of Christ depended *entirely* or *wholly*, as they speak, upon us, how then, we ask, are the deep-rooted *educational* prejudices of the human mind against the gospel to be subverted ? How is that *heart*, which Christ represents as being a *sink* of impurity and moral evil—

“out of which proceed evil thoughts, murders, adulteries, fornication, theft, false witness, blasphemies?” Matt. xv. 19. How, I say, is this depraved *heart*, “the cage of every unclean and hateful bird,” to have its obduracy removed, to be morally purified and divinely renewed, to be spiritually washed and eternally saved? How, if the merit of Christ’s death depends wholly on us—how is the mind “*alienated*” from the life of God through the ignorance that is in” it, and the blindness of *our hearts*, to be illuminated and won back again to Him from whom it has so entirely revolted and is so decidedly averse?

If this sentiment be true, how is the obdurate “*stony heart*” of man, insensible as it is to all divine impressions—to the winning exhibitions of divine and infinite love in the glorious gospel, and the awful threatenings of divine vengeance in the holy law, to be softened and subdued?—Who but the Holy Ghost can turn the *heart of stone* to *flesh*?

If this idea be true, in what manner is “the fleshly” mind of those *born* after the flesh to be reduced to a state of spiritual mindedness? Surely only “they that are after the Spirit,” or born of him, and not after the flesh, do *mind spiritual* things.

How can the leopard spots, which mark so deeply the soul of fallen man, be extracted? or they that have been *accustomed* “to do evil learn to do well”—change their *very nature* and their usual *course* of action from that which is earthly to that which is heavenly and divine? How can all this be effected

but by that divine power which makes a man a part of the “new heavens and” the “new earth”—“a new creature in Christ Jesus?”—for “if any man be in Christ he is a new creature;” and if any man, be he Jew or Gentile, bond or free, “have not the Spirit of Christ he is none of his;” and how can the soul be washed from its high degree of moral guilt, internal defilement, and deep-seated pollutions, but by the *application* of a Saviour’s *blood*? and how can that blood be *so applied* but by that “Spirit of faith” and love, whose gracious mission and benevolent operation is alike founded in the *sacrifice* of the Lamb.

We conclude then, that if *the case of man* be such as is supposed by the antagonists of the doctrines of grace, as those doctrines are unfolded in the evangelical economy, or of divinely revealed *truth*—if indeed the *application* of the *efficacy* of Christ’s invaluable sacrifice *depends entirely*, or wholly, as they say, on the *volitions or will* of man, in his fallen and morally impaired condition, then, I say, if the case of human beings be really *such*, the *state*—the *prospects* of man, as *fallen* man, are miserable and appalling beyond the power of the most elaborate eloquence to portray or to describe. So that the unhappy *system* described is so far from being “*glad tidings* of great joy to all people,” that it may be justly designated as containing the *saddest*, the *heaviest*, and most *woeful* news that ever reached the mortal ear.

How admirably and *powerfully* does the *inspired word* crumble the sandy basement of all this self-con-

fident and, indeed, foolish boasting to which I have
 adverted, into atoms, in such divine *testimonies* as the
 following:—"By *his strength* shall no man prevail."
 —"I have laid *help* upon one who is mighty."—
 "Surely shall one say *in the Lord* have I righteousness
 and strength."—I am found of them who sought
 me not, I am asked for of those that sought not after
 me."—"The *strength* of Israel will not lie."—"He
only is my rock."—"My expectation *is from Him*."—
 "That ye may know Him and what is the hope of
 his calling, and what the riches of his inheritance in
 the saints, and what is the *exceeding greatness of his*
power to usward who *believe*, according to the work-
 ing of *his mighty power* which he wrought in Christ
 when he raised him *from the dead*."—"A man can
receive nothing unless it be *given* him from above."—
 "When I am *weak* then I am strong," but only "*in*
the grace which is in Christ Jesus."—"You hath he
*quicken*ed who *were dead* in trespasses and sins." And
 when we "*were without strength*" to help our-
 selves effectually in the matter of salvation—absolutely
without strength, in regard to everything which
 relates to the *moral recovery of the soul*, then "in
 due time," the exact time decreed in eternity, "Christ
 died" to *procure* our gracious pardon, the bestow-
 ment of all moral *strength*, the divine and every way
 complete justification, all those spiritual gifts needful
 to salvation, and eternal life for all who are *drawn* to
 Jesus for such purposes by the Father's power.
 Thus, even thus, it was that Christ, by his mediation

and *sacrificial death* hath completely and for ever “*restored* that which ” he “*took not away.*”

It is not, most surely, by fanning the *flame* of human *pride*, in relation to the power and abilities of men in an unconverted state, or by puffing them up with a sense of their *own* fancied consequence and importance, that we are at all likely to be instruments in converting sinners from the error of their ways, or of *winning* souls to Jesus Christ ; but on the contrary, it is far more probable that we may succeed in accomplishing such an object by setting before them those scriptural, affecting, and humiliating views of their own entire vanity, amazing guilt and nothingness, which may have a tendency to lead them, through the power of the Holy Ghost, ardently and importunately to seek their spiritual *help* in that Jesus on whom the *help* of the helpless has been graciously laid by infinite wisdom, sovereign grace, and divine inconceivable love.

I am here reminded of the language of that acute and excellent theologian, Dr. John Owen,—“*yea, but this is such a desperate doctrine as stabs at the very heart of the idol—the idol of systematic Arminianism.*” The learned doctor alludes to, “*and would make him as altogether useless as if he were, a fig-tree log.* What remaineth, if all things in this great work of our salvation must be ascribed to Christ and the merit of his death ? Wherefore the worshippers of this great god,” namely, that Arminian idol god to which this worthy divine refers, “*oppose their engines against the whole fabric, and cry down the*

title of Christ's merits to these spiritual blessings, in favour of their own imaginary deity."

A few years have now passed away since it fell to my lot to lay before the public a small work entitled "A Tract for the Times," on the Atonement.

It so happened that, by some parties, the work to which I have alluded was reviewed with a considerable degree of severity. The same small treatise was, on the contrary, reviewed *con amore* by the editors of a respectable miscellany connected with the Baptist denomination, who conferred on me the honour of doing ample justice to its pages. I gladly embrace this opportunity of recording, with unfeigned gratitude, this mark of Christian respect and kindness, especially as proceeding from a quarter where I had but little reason to expect such consideration.

I expect no favour for my present treatise beyond that to which it may fairly be entitled. On the other hand, I do not dread criticism; because, if it be just and honourable, it may be beneficial to all parties concerned; and if otherwise, it can only reflect discredit on the individuals to whom blame may justly be attached—*Fas est doceri ab hoste*.

I have indeed humbly presumed to write on a grand, important, and somewhat difficult—and, I may add, a very mysterious theme; and, also in consequence of the prevailing variety of opinions existent regarding it, to some extent a perplexed subject, having first given much serious and prayerful attention to it.

I trust I may say with sincerity, that I have written

in "the fear of the Lord," and have endeavoured to place in as clear a light as I could the divinely mysterious and deeply interesting points which have been most solicitously discussed in the pages of this work.

Let it not be supposed for a moment by any one, that the *difference* existing between the doctrines of a *universal atonement* and *particular redemption* can justly be regarded as a matter of *small importance*.

The parties who hold such *widely different* views of the atonement, cannot possibly both be right.

Such is the grand difference between the opposite opinions referred to, that the universal *scheme*, in my view, is most surely of *man*; whilst, on the other hand, particular redemption is as obviously of God. The former opinion is derived from human *philosophy*, the latter originates in "the wisdom of God." The one system *sinks* the *merit* of Christ into utter *insignificancy*; the other justly *exalts* that divine merit, and assigns to it the *proper* and momentous *position* wisely and graciously intended for it in the *revealed* will of Jehovah.

The one system is quite "*another gospel*," if indeed *any plan of opposition* to the revealed grace of God can *properly* be so designated; and the other is the gospel of Christ in *its purity*, sublime simplicity, sovereignty and glory. We feel confident that *this view* of the case is no vain boasting, but may be properly regarded as including in it "the words of *truth* and soberness," amply supported by *the testimony* of the most grave, acute, deeply learned, and godly men that the world ever saw.

In a word, it is evident that Arminianism, considered as a system, with all its deceptive fascinations to boot, together with all its various satellites, if I may so speak, embracing every similar system whatever, is, after all, indeed but a spurious, anti-evangelical, vitiated, and Jesuitised Christianity—a deleterious and poisonous compound, though it be never so skillfully, plausibly, and cautiously gilded over by a delusive sophistry, and a perverted use of Scripture phraseology, so eagerly urged by too many in its favour.

But the doctrine of particular redemption, on the other hand, presents at once to our welcome view the most nutritious spiritual food and divinely healing medicine, through the operation of the Holy Ghost, to souls renewed by his grace—yea, and it shall be so with regard to untold multitudes, even to the end of the world.

Seeing, then, that we have “so great a *cloud of witnesses*” on behalf of the truth, both inspired and otherwise, “let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is *set before us*, looking unto Jesus, the author and finisher of our faith.”

And if any should be disposed to ask me, why have you written with such *earnestness* on the subject of your treatise? I answer, because I regard it as intimately connected with the welfare of the *nation* which gave me birth, whose best interests have been hitherto greatly *promoted* by the *steady* maintenance of the great truth on which we write, and whose moral,

spiritual, and most surely political welfare, would be no less greatly endangered by its abandonment.

How important is it, therefore, that we should anxiously endeavour to induce all who may come within the sphere of our influence or of our arguments, resolutely to keep within the sacred *precincts* of the holy, wise, and gracious *revealed will* of Heaven! And how indispensably necessary is it likewise that we should incessantly exert ourselves to the very utmost, as humble instruments in the hand of the Spirit, to deter any individuals from throwing *the reins* on the neck of an impetuous, unbridled, and latitudinarian imagination, or an injurious sentimentalism! especially in regard to those divine and glorious *mysteries* which, though *clearly revealed*, can only be *spiritually* discerned; “not that we are sufficient of ourselves to think anything *as of ourselves*, but our sufficiency is *of God*.” “And if any man will be wise,” says an apostle, “let him become a fool:” let him *cultivate*, that is, the most lowly views of his *own powers*, that thus absolutely renouncing all dependence upon his own understanding in regard to the acquisition of *spiritual* knowlege, and earnestly betaking himself to the “throne of grace” for the teaching of the Holy promised Spirit, “he may be *wise*” indeed.

I am deeply persuaded that the very being, and most assuredly that the well-being, of our favoured nation depends, not on the prowess of our arms, the wisdom of our national policy, the abundance of our people, the vast extent of our dominion, the accumu-

lation of our treasures, the scientific nature of our attainments, or the insular position of our delightful maritime country, but on the preservation of "the glorious gospel of Christ" in its divine purity in the midst of us.

Was the *rejection* of "*the word of the Lord*," I ask, by the *leaders* of ancient Israel, *no* deep-stained crime in the view of her glorious King, "the Lord of lords, and King of kings?" "They have rejected the *word* of the Lord," saith the prophet, "and what *wisdom* is there in them?"

Oh how affecting and alarming was the condition of professing Israel of old, when it was solemnly declared by the inspired prophet, "Truth is fallen in the street, and the Lord saw it, and it displeased him." But on the other hand, when the inspired seer speaks exultingly of the more prosperous state of "the church of the living God," he says, "In that day shall this song be sung in the land of Judah, We have a strong city; salvation will God appoint for walls and bulwarks;" and then he gives utterance to the animating exclamation, "Open ye the gates, that the righteous nation which keepeth the truth may enter in."

How very applicable to the distinguished nation here so forcibly depicted is the congratulatory language of the inspired poet—"Happy is that people that is in such a case: yea, happy is that people whose God (אלהים) is Jehovah."

"Will a man leave the snow of Lebanon," saith an inspired penman, "which cometh from the rock of the

field? or shall the cold flowing waters," so acceptable, especially in hot countries, "which come from another place, be forsaken, because my people have forgotten me. They have burned incense to *vanity*, and they have caused them to stumble in their ways from the *ancient paths*, to walk in paths in a way *not cast up*," Jer. xviii. 14, 15.

We have written with sober and called-for earnestness, because the subject involves in it the welfare of the *churches* of Christ in their officers, and the individual members of such churches generally. "I am with you," saith the apostle, "in spirit, beholding your order, and the *steadfastness* of your faith in Christ."—"Now we *live*, if ye *stand fast in the Lord*, dearly beloved."—"I have no *greater joy* than to hear that my children *walk in truth*."—"Hold *fast* the profession of *your faith*." And a very momentous part of the *gospel panoply* consists, be it remembered, in being closely *girded* with the *girdle of truth*, which is the most effectual guard against anti-Christ in all its diversified *bearings*, as well as the strongest and most indispensable *shield* of the church of Christ.

We have written *earnestly*, because we look at the subject as intimately connected with the spiritual welfare of the most *obscure individuals* in the church of Christ—because it is *the truth*, and not *error*, that sanctifies and saves the soul: and, finally, we have written with unaffected fervor, because, as we trust, that we having received "the *same Spirit* of faith, we also believe, and therefore we speak."

Are we then, after all, prepared to *fall back again*, through some strange, unaccountable, and bewitching influence upon that old anti-scriptural and pernicious system—namely, *the Pelagian false philosophy* so *opposed* to Christ's *merit*, so *pleasing* to the darkened mind, and the foolish pride of unconverted men? Are we prepared to fall back, I say, on a system which many of our most solid, able, and godly divines anxiously endeavoured, with more than Herculean strength, to cast down from the high places which it had presumed so wickedly and daringly to occupy? Or are we even prepared to *adhere* to any *modern* refined, but not less injurious and destructive, *modification of that system* of darkness and deceit to which I have now directed public attention?

Should the professing world be so fatally inclined, which may the ever-blessed "Lord of glory" forbid, then indeed the *idol of human merit* and of the pride and folly of the natural unrenewed heart would gain fresh laurels—increased applause by such a *downward movement* in theology; whilst, on the other hand, the *grace and merit* of the Lord Jesus would be *proportionably* laid prostrate in the dust; so that there would be solid reason to cry out with good Dr. Owen, "O Christ! that any pretending to profess thy holy name should thus slight the precious merit of thy *death* and passion; surely never any before who counted it their glory to be called Christians, did ever thus *extenuate* (their friends, the Socinians, excepted) the *dignity of his merit and satisfaction.*"

Surely those individuals amongst ourselves, namely, certain tutors of collegiate institutions, &c., &c., who have recently been engaged in strenuously opposing the divinely attested doctrine of particular redemption, would certainly have acted more nobly, and far more honorably, in our view of the case at least, if, when they had unhappily conceived an unreasonable and injurious dislike (which I earnestly pray may soon be subdued by the Spirit of grace and truth,) to our scriptural theology, so solidly maintained for ages, they had forthwith sought other more congenial ramparts, bearing indeed a very different standard, from whence they might have had opportunity to have cannonaded our theology, if I may so speak, and not to have assayed, like wily traitors, the demolition of that citadel of divine sacred truth, in the midst of which they had unwarily, hitherto, been regarded as powerful protectors, courageous guards, effective and resolute defenders, and faithful and vigilant sentinels.

But are we to learn no important lesson from such circumstances as have now been alluded to? Yes, certainly, we may learn from all this where the preservation of “sound doctrine” and the spiritual vigour of the church is to be earnestly sought—namely, in Christ her glorious Head, and that her “safety is of the Lord.”

IN CONCLUSION, suffer me to remind my readers, that the sacred writings *describe* with a force, perspicuity, and beauty, *peculiar* to their own incomparable discoveries, the moral features and characteristics

of those *individuals* for whom the infinitely valuable sacrifice of Christ was offered ; whilst with an equally admirable expansion and power of illustration, the divine word exhibits to the view of men and angels the sublime, the invaluable and varied benefits which *issue* from the cross of Christ, like the precious streams which flowed from the gushing rock, following the favoured tribes of Israel through the vast and wild desert ; or like the waters of some sparkling and overflowing fountain which at once gladden the eye and administer satisfaction to the taste.

Finally : for what *grand design*, sublime and gracious *purposes* did the Lord Jesus Christ compassionately, beyond degree, and freely above all finite conception, become *a sacrifice* to the justice of the Triune Jehovah ? which had most assuredly an absolute right to *require* a sacrifice of such amazing worth, transcendent dignity and glory.

When the *noble objects* to be accomplished by the *sacrifice* of the Son of God are the *theme*, even “angels who excel in strength,” standing in the immediate presence of the Lord, are wrapped in ecstasy, wonder, love, and surprise, whilst saints on earth and “the spirits of just men made perfect” in heaven are filled with devout admiration, sacred joy, and the highest degree of grateful veneration, thanksgiving, and ardent praise.

Oh what an *assemblage* of grand and amazing *results* are crowded together in the sacrifice of the cross ! What tongue can adequately describe, what mind, angelic or

human, is sufficiently expansive to entertain suitable conceptions of such amazing wonders? Here indeed “*eye* hath not seen, nor *ear* heard, neither have entered into the *heart* of man the things which God hath prepared for them that *love him*.” Of such *realities* the unenlightened—unrenewed soul can know *nothing* after a spiritual sort, they being “foolishness unto him;” and even those to whom God hath graciously “*revealed them*” by the internal and effectual operations of his enlightening Spirit, know “nothing *yet* as they ought to know,” therefore our earnest prayer should be, “Teach me thy way, O Lord, unite my heart,” in all its powers, “to fear thy name.”

Behold the Saviour “gave himself”—shed “his own blood,” to exhibit, in a way *peculiar* to himself, the entire *odiousness* of *moral* evil to all worlds, visible and invisible. He the Saviour, Jesus, dies to glorify all the *perfections* of the Godhead, to an immeasurable, unknown, and never to be discovered *extent*; and especially to manifest the infinity of *divine love*;—“Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.”

Behold, Messiah Jesus “is brought as a Lamb to the slaughter,” to exhibit *a sacrifice of infinite value*, thoroughly worthy of the Father’s gracious acceptance, of the Son’s complete satisfaction and delight—of the entire approbation of the Holy Ghost, and of all the saints; yea, of all the fallen race of Adam. “For this is a faithful saying, and worthy of all

acceptation, that Christ Jesus came into the world to save sinners."

Behold, "Christ our passover is sacrificed for us," to open a truly and infinitely *honourable channel* for the conveyance of innumerable and inconceivably valuable *benefits* and spiritual privileges to his ransomed ones. For if the Father "spared not his own Son, but gave him up for us all, how will he not *with him* also freely give us all things?" Which language assures us that the one gift of Christ to the church, to all believing souls, comprehends in its wide and benign grasp every other precious gift of "grace and glory."

He, the "Prince of Peace," poured out his soul unto death to lay a *solid basis* for the coming of the *Holy Ghost* to take full possession of his own sacred temple, to teach, guide, and reign *for ever* in the hearts of all that are sanctified and made meet for his abode by his own rich grace and divine power, *all such* being "an habitation of God through the Spirit."

He, Jesus, "a Prince and a Saviour," "offered himself without spot to God" to erect a *beautiful platform* of amazing strength and admirable proportions, for the due exercise of his divinely appointed, wonderfully faithful, truly disinterested, and all-prevailing advocacy on high. "Who," says the apostle, speaking of Jesus, and describing the topmost of the argument of the Christian's spiritual advantages, "also maketh intercession for us;" and then it is added, with holy and *devout triumph*, "who shall separate us from the *love of Christ*?" "For if, when we were enemies, we

were reconciled to God by *the death* of his Son, *much more* being reconciled, we shall be saved by *his life*."

Behold, "the Lord's Christ" suffers "on the tree," to establish an "everlasting righteousness" for his people to be clad with, as their best robe and most beautiful apparel, vastly indeed superior to, and greatly exceeding in value, the righteousness of those elect, exalted, and happy angels, whose *standing* has been secured in *their* Lord, as well as *our* Lord and head; "so that in the fulness of the dispensations of times he might gather together in one *all things* in Christ, both which are in heaven and which are in earth"—namely, elect angels and chosen men, "into one" Head, "even in him."

The Messiah—the Lord's anointed One, becomes a vicarious sacrifice! Hear it, "ye heavens, and give ear, O earth!" to supply his children with *irresistible motives* to the most ardent and persevering obedience to his rightful authority and divinely purchased dominion.—"Because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live to themselves, but unto him that died for them and rose again."

"Sing, O ye heavens, for the Lord hath done it!" —Jesus hath suffered and bled, to lay an *immovable foundation* for the prosperity and wide and glorious extension of his spiritual kingdom, to be manifested in the *grand events* destined to be associated with the *latter day glory*, when "the light of the moon shall be *like that* of the sun, and when the light of the sun shall

be *sevenfold*:" for then lo! *Satan*, the great deceiver and destroyer, shall be bound with a strong and durable chain, and be closely confined to the dark and unfathomable *abyss*. Then "the *idols* shall he," Jehovah, "*utterly abolish*:" then "every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed, and *all flesh* shall see it *together*, for the mouth of the Lord hath *spoken* it." Then shall Christ "bring forth judgment *unto truth*," and hateful and poisonous *error*, abashed and confounded, shall hide its accursed head and retire to its own dark dismal lurking places and abode, to dwell for ever with the father of lies, who, from the beginning being a liar, "abode not in the truth."

And finally, "Christ the Lord" presents himself as a sacrificial victim "to the Father of spirits" to bring "*many sons unto glory*," out of every land, nation, tongue, and people, and to supply the whole redeemed church—*loved* of the Father, washed and ransomed in *the blood* of the Son, and *new created* and sanctified by the gracious operations of the Holy Ghost, with "a new song" of endless, devout, cheerful, and fervent thanksgiving and praise. "Look unto me," therefore, saith the Son of God, "all ye ends of the earth, and be ye saved, for I am God, and there is none else."—"Behold," O behold, saith the Spirit of the Son, "the Lamb of God who taketh away the sin of the world."

“ Now unto Him who is able to do exceeding abundantly above all that we can ask or think, according to the *power* that worketh in us, unto him *be glory* in the church by Christ Jesus, throughout *all ages*, world without end, Amen.”

“ Δοξα εν υψιστοις Θεω.”—Luke ii. 14.

BY THE SAME AUTHOR.

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